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ABSTRACT

This revised teacher's manual focuses on the need to develop compassionate concern in students if they are to be moved to action. The 12-step processes in the 8 units promote a personal relationship or friendship with the persons or groups involved. The units include: (1) "Of Dreams and Vision"; (2) "Interpersonal Peacemaking/Reconciliation"; (3) "Reconciliation--Turning Enemies and Strangers into Friends"; (4) "Interracial Reconciliation"; (5) "International Reconciliation: Dealing with Violence and War"; (6) "International Reconciliation: Global Interdependence"; (7) "Solidarity with the Poor"; and (8) "Becoming Friends with the Earth". Other special sections are "Helping Children Become Peacemakers: A Special Process"; "'A Methodology for Educating for Peace and Justice'"; and "'We Are a Rainbow People'" with music and directions for making paper cranes. (EH)

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Religious Dimensions
K – 6

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EDUCATING FOR PEACE AND JUSTICE: RELIGIOUS DIMENSIONS, K - 6

by James McGinnis

Preface to the 1993 (8th) Edition 2
How to Use This Manual 3–8
Unit 1: Of Dreams and Vision 9–14
Helping Children Become Peacemakers: A Special Process 15–18
Unit 2: Interpersonal Peacemaking/Reconciliation 19–28
Unit 3: Reconciliation — Turning Enemies and Strangers into Friends 29–32
Unit 4: Interracial Reconciliation 33–42
Unit 5: International Reconciliation: Dealing with Violence and War 43–48
Unit 6: International Reconciliation: Global Interdependence 49–58
Unit 7: Solidarity with the Poor 59–66
Unit 8: Becoming Friends with the Earth 67–78
"A Methodology for Educating for Peace and Justice" 79–83
"We Are A Rainbow People"; Music; Paper Crane Directions 85–92

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367 (80)

Preface to the New (8th) Edition

It has been seven years since we last revised this teacher's manual. Several major developments in our work as well as in the world have led to major changes (improvements, we believe) in this volume:

1. **Rooted in relationships**

   The methodology of "awareness to concern to action" presented in this manual stresses the need to develop compassionate concern in students if they are to be moved to action. The key ingredient in this process is relationship. The more that we and our students are personally connected to the people and issues we are studying, the more fruitful our study will be in terms of long-term compassionate and courageous action. The uniqueness of this manual is primarily in the various 12-step processes in each of the units, designed to promote a personal relationship or friendship with the persons or groups involved. These are found in the "Interpersonal Peacemaking," "Interracial Reconciliation", "International Reconciliation", "Solidarity with the Poor" and "Becoming Friends with the Earth" units. These add a special dose of vitality and creativity to the manual and involve the heart as much as the head in the educational process. They bear no relation to the "12-Step" recovery processes.

2. **More affective and experiential in its methodology**

   Relationships involve the emotions as well as the head. Many of the steps in the 12-step processes involve the emotions and the senses — seeing, touching, singing, dancing. Furthermore, educational research is making it clearer to teachers that people learn in different ways — e.g. some are visual learners, others audio, others kinesthetic (doing). Besides a continuing emphasis on audio-visuals, this manual integrates much more music and artistic activities than previous editions. The experiential activities, especially in the unit on "Becoming Friends with the Earth", are quite engaging, as are the creative options (p. 5) for presenting the various prophets, peacemaking actions, and stories throughout this manual. The use of animal characters and stories makes the whole experience more enjoyable as well as educationally effective for younger students.

3. **Involving social change as well as direct service**

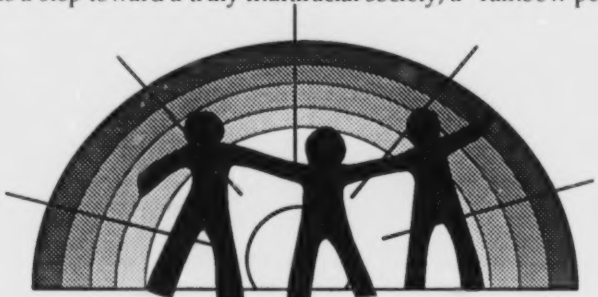
   It is our experience that adults as well as students generally do not pursue structural analysis (searching for root or systemic causes for social injustices) and engage in social change actions (addressing these root causes —challenging policies and institutions) without some personal connections with these issues. If we are touched personally by the victims of violence and injustice and are engaged in the works of mercy in some way, we are more likely to move to the works of justice. So while this manual stresses the need for personal relationships, it does not stop there. Each of the 12-step processes encourages works of justice as well as works of mercy.

4. **Addressing the earth as well as peace and justice**

   Coinciding with the World Council of Churches emphasis for the 1990s on "Justice, Peace, and the Integrity of Creation" and the growing awareness worldwide of the essential connections among these three issues/values, this manual includes a major unit on the environment — "Becoming Friends with the Earth". It does not pretend to be a complete course or program in earth education, but it does offer a significant start in this direction and offers in its 12-step process the kind of combination of goals and activities that we think should be part of all earth education programs.

5. **Addressing interracial reconciliation and racism.**

   The last decade especially has shown that racism may be the greatest obstacle to the realization of the vision of God's "rainbow people". This issue is prominent in this manual, offering a 12-step process for interracial reconciliation as a step toward a truly multiracial society, a "rainbow people".



How to Use This Manual

RATIONALE AND OUTLINE FOR THE CONTENTS

A. The Vision and the Dreamers

The progression of themes in this manual begins with the vision — the vision or dreams of some contemporary dreamers, expressed in different modes (prose, art, song, symbol) and by young people as well as adults. My own vision, as articulated in "We Are A Rainbow People" (see pp. 85–88), gives teachers a sense of the whole as well as the values underlying each of the themes in this manual. The various visions are meant to help students articulate some of their own incipient vision at the beginning of their study. Hopefully they will be invited to revise that vision at the end as well.

B. Competing Visions

The "Rainbow vs. Rambo" contrasts on page 88 of "We Are A Rainbow People" show how powerful competing visions often distort the prophetic religious vision and make it difficult for young and old alike to live truly integrated (whole), prophetic lives.

C. Living the Vision

The remaining units present ways of living out the vision concretely in our North American societies, though most of the suggestions are applicable to other "First World" societies. The section on "Helping Children Become Peacemakers: A Special Process" introduces peacemaking behavior at all levels of living — inner, interpersonal, and global.

1. Unit 2 on "Interpersonal Peacemaking" presents a variety of ways in which young students can learn nonviolent conflict resolution skills and cooperation, both in the classroom and in the other areas of their life. They are introduced to a 12-step process for peacemaking or reconciliation in these situations, a process which is applied to larger issue areas in subsequent units.
2. Unit 3 on "Reconciliation: Turning Enemies and Strangers into Friends" offers biblical reflection on reconciliation and introduces a 12-step process for peacemaking or reconciliation, a process which is applied to specific issue areas in subsequent units.
3. Unit 4 on "Interracial Reconciliation" applies the 12-step process for promoting reconciliation first to different racial groups in the United States. Martin Luther King Jr. is the "Prophet for Peace" presented here.
4. Unit 5 on "International Reconciliation: Dealing with Violence and War" takes other dimensions of the peace and war issue, particularly in light of the 1990-91 war in the Persian Gulf.
5. Unit 6 on "Global Interdependence" takes the theme of "international reconciliation" beyond the issue of war to examine how we are interdependent with all the peoples of the world and how we can live out that interdependence more fully. Then it applies the 12-step process to US-Russian friendship. Samantha Smith is offered here as a model for young students. This additional unit supplements the unit on "Global Interdependence" in the 7th edition of EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS, pp. 95-107.
6. Unit 7 on "Solidarity with the Poor" focuses on issues of economic justice, in our own country as well as in the developing world (what some still call the "Third World"). As with other units, it offers several of the steps in the12-step process for turning "solidarity" from a nice word to a personal reality. Several young "Prophets for the Poor" are profiled for action possibilities and inspiration.
7. Unit 8 on "Becoming Friends with the Earth" is a mini-course on earth education, with an emphasis on growing in appreciation of creation and initial ways of caring for it more personally and effectively. The various "Prophets for the Earth" challenge both our thinking and our actions.

METHODOLOGICAL OPTIONS AND BEGINNING THE COURSE/PROGRAM

A. Read "A Methodology for Educating for Peace and Justice", pp. 79–83, to understand the process as well as the content for this manual.

B. Consider carefully the recommendations for promoting mutual decision-making and cooperative learning and the other points on modelling peace and justice in our classrooms and lives ("Interpersonal Peacemaking", pp. 21–26), and the music and story options mentioned below (p. 6) — as methodological components for all your teaching.

C. Consider carefully the community-building, joyful dimension of learning. If students feel alone, threatened, overwhelmed by difficult data and hurting people, they are likely to resist getting involved. But if you can create a sense of community in the class and make it a joyful experience, at least occasionally, they are more likely to be involved and integrate these concerns and values into their own lives. Hugs and smiles are simple but quite effective ingredients. Consider the possibility of using "Gretta the Green Dragon" (see below,) and some of Francis the Clown's "magic buttons". These buttons are hearts that a teacher could have available to put on (e.g., strung on a necklace for over the head, or part of bracelets for the wrists/hands). Whenever someone presses one of these hearts, they get an expression of love (e.g., a hug when the heart draped in front of your heart is pressed, a shoulder rub or gentle touch when the hearts on the wrists/hands are pressed). Hearts could be painted on persons for special occasions and increase the "centers" of affection (e.g., a heart on the cheek gives a smile). In this way, teachers as well as the students could both ask for and give affection and create a much warmer climate in the classroom. The use of music and stories will enhance the sense of community and joy as well (see options below).

D. Consider carefully the recommendation to build into your course/program the special process on "Helping Children to Become Peacemakers" (pp. 15–18), beginning it as soon as possible into the year.

E. Consider carefully the following three ways of "personalizing" your study of peace, justice, and the earth.

PERSONALIZING THE ISSUES — FRANCIS AND HIS ANIMAL FRIENDS

As Francis the Clown, I have taught the issues in this volume to students from pre-school through junior high school. My main "teaching aids" are the stuffed animal characters and puppets that tell stories about the issues and become personally involved. Students get excited about this approach, see all kinds of action possibilities for themselves, and remember the stories and issues so much more readily. I also like the idea of animals as our teachers. This counteracts a kind of "species arrogance" that is threatening the earth and encourages a greater appreciation and respect for nature as a whole.

Gretta the Green Dragon is a hand puppet readily available in puppet stores. For Christians, she is a symbol of the Holy Spirit. She breathes the fire of love, not fire that hurts or destroys. She breathed this fire over the universe billions of years ago, beginning the process of creation. Today, she continues to breathe a powerful fire. Humans can tap into this fire when we soak in the beauty of creation with a grateful spirit, when we let someone's love get inside of us (getting a big hug of love or a tender touching of hands with another person), when we let someone's hurts get inside of us by listening with caring ears and heart, when we open ourselves in prayer to the God who created us and loves us deeply, and at Baptism and other rites of initiation and at Confirmation and other rites of reaching religious maturity. Gretta can breathe her fire of love on your class every day, perhaps as the children enter the classroom, and at other times when a little extra love would be helpful. Having her around in a prominent place might encourage the children to breathe some of her fire on you as well, perhaps even on one another. Bunny Pan y Paz comes from Nicaragua. She holds a small earth ball in her two paws and loves to sing "She's Got the Whole World in Her Hands". She appears in the units on "Becoming Friends with the Earth" and "Solidarity with the Poor" and comes from Peace Links (747 8th St. SE, Washington, DC 20003; 202-544-0805) where she is known as "Peace Pal." Bear Hugs is a white bear with a heart sown over chest announcing her name. She appears in the unit on "Solidarity with the Poor" where the story of her Christmas miracle is told. She teaches children how to get along better with one another and be more caring of people who are lonely and sad. She is available in most stuffed animal stores.

PERSONALIZING THE ISSUES — FRIENDSHIP BOOKLETS

The overall goal of this volume is to help students increase their understanding of, kinship with, and action on behalf of others — especially enemies and strangers, the economically poor, and the earth itself. Each of the issue units has a 12-step process designed to lead students to develop a friendship with an "enemy", with an economically poor person or group, and with the earth. We want them to apply their knowledge and actually enter into greater communion with them. One of the most engaging features in each of these processes is the invitation to students to make a booklet on one or more of the issue units considered. Be flexible and creative about variations.

A. In the ENEMIES INTO FRIENDS book, students are encouraged to work on one "enemy" or "stranger" relationship, either a personal relationship in need of reconciliation or a community or global relationship (e.g. people of another race, religion, nation). Students are asked to do some or all of the 12 steps outlined in the unit and record these experiences in their booklet (facts and/or stories about the person/group, mementos of activities, letters, pictures, personal reflections, etc.).

B. With the unit on "Solidarity with the Poor", students are encouraged to choose one economically poor person or group (school, village, church, mission in the "Third World" or their own country) with whom to live more in solidarity and hopefully become friends. They use their booklet as a way of recording, remembering, and sharing their experiences of as many of the 12 steps outlined in the unit as they incorporate into their project. They might consider making a duplicate copy of the booklet for their new partner/friend. The booklet might be entitled MY SOLIDARITY [or FRIENDSHIP] WITH .... book.

C. In the I LOVE THE EARTH book for the unit on "Becoming Friends with the Earth", students are similarly asked to record their experiences of the 12 steps in their growing friendship with the earth. While each of the booklets might be loose-leaf to permit expanding over time, this would be especially appropriate of their earth friendship, which hopefully will extend for a lifetime.

PERSONALIZING THE PROCESS — PRESENTING SOME PROPHETS

The three key issue areas have several prophets — for peace, for the poor, and for the earth — that make the study more personal and concrete. These are men and women, boys and girls, and Francis' animal characters who translate the concepts and values of those units into action. And they are examples for both students and teachers to emulate. Most of these prophets are included in greater detail in the corresponding volume for Grades 7-12, with extensive quotes and questions for older students. Do Kirk suggest the following creative presentation options include:

A. Some middle grade students could themselves read the stories of the prophets, either in their summary form in this manual which you are free to duplicate or from one of the recommended biographies.

B. You could present the prophet through one of the videos about their life and work.

C. You could read the story of the prophet to the children. Attention to environment and mood is important. For instance, gather the children so that they see best see the pictures. Create as cozy, comfortable, and undistracting a space as possible. Sit very low and close to the children for added intimacy.

D. Add visuals or props to catch the imagination of children. Hats are marvelous props for role-playing as the story-teller. A collection of hats enables you to change your character quickly. You (or your students with you) can play several roles at one time just by changing hats (or wigs, if you prefer).

E. Puppets can add other dimensions to the experience. Besides role-playing the stories, puppets can present instructions, problems to solve, emotions students don't know how to handle well.

F. Drama can further involve students in the presentation of the prophet. They can act out scenes from the prophet's life. Many of the summary descriptions of the prophets in this volume offer several episodes ideal for acting out. The quotations could be incorporated into the drama and students write out how they would imagine some of the dialogues might go.

G. Interviews could be even more creative. Students could take turns being newspaper reporters or TV news casters interviewing the prophets. Students might play the prophets. They might put on TV show like "Meet the Press", or it might be an on-the-spot interview just after the prophet has done one of their famous actions or made one of their famous speeches.

H. A telephone conversation with the prophet offers another fun variation. Get an old phone to keep on your desk and offer students the opportunity to call up a prophet and ask some questions. For younger students, you might need to be the prophet on the other end, but middle grade students might be able to play the prophets.

IMPORTANT RESOURCES TO SUPPLEMENT THIS MANUAL

A. Music

Music has a powerful effect on many people. It inspires. It helps the memory — put a value or concept into a song and students will likely remember it. Three cassette tapes might be especially helpful (1 and 3 are available from IPJ):

1. Red Grammer, TEACHING PEACE (see p. 12)
2. PEACE IS THE WORLD SMILING (see p. 12)
3. Susan Stark, RAINBOW PEOPLE (see p. 13)
4. In terms of song books, one of the best is CHILDREN'S SONGS FOR A FRIENDLY PLANET (Riverside Church Disarmament Program, Riverside Church, 490 Riverside Dr., New York, NY 10027).

B. Dr. Seuss and other stories (and how to tell them)

Each unit recommends a variety of stories for illustrating the theme(s) of that unit. Special consideration is given to four of Dr. Seuss' stories — HORTON HEARS A WHO in the unit on "Solidarity with the Poor", THE LORAX in "Becoming Friends with the Earth", THE BUTTER-BATTLE BOOK in "Reconciliation: Turning Enemies and Strangers into Friends", and THE SNEETCHES in "Global Interdependence" — because of their attractiveness to children. As Charline Watts writes in her study guide, "The Gospel According to Dr. Seuss", "Many of the books by Dr. Seuss touch on Biblical themes of justice, love, stewardship, peacemaking and the oneness of humanity. In his whimsical, imaginative stories, Dr. Seuss communicates in ways which disarm the defenses and barriers we often erect in our sober discussions of such concepts. His fantasy language and characters free us from the accustomed boundaries of our thinking and free us to be open to new dreams for our and humanity's future." A variety of formats can be used:

1. A play-reading of the book. Assign parts, including some general background ones for the whole group. It makes for smoothest reading to have separate copies of the book for each part and use a highlighter pen to mark the part lines. A narrator can rehearse the large group on their part and prompt their speaking at the appropriate times.
2. A video-tape showing of the book.
3. Split the large group into small groups. Give each group a book. In these small groups, one person can read and show the story to the rest. They discuss the questions given them (perhaps 20-25 minutes) and prepare to do a 2-minute teach-in about the main biblical idea Dr. Seuss illuminates, when the whole group reassembles.

C. Companion Resources (See pp. 95–96)

1. James McGinnis, the Grades 7–12 volume of EDUCATING FOR PEACE AND JUSTICE: RELIGIOUS DIMENSIONS offers a similar program for junior and senior high students. Elementary teachers in a K-8 school would want to have that volume for grades 7-8.
2. James McGinnis, SONGS AND SIGNS FOR PEACE AND JUSTICE is a 30-minute video of Francis the Clown demonstrating to an interracial group of children the songs (with their signs) used in this manual — "We Are a Rainbow People", "We're All a Family Under One Sky", "May There Always Be Sunshine", "Earth's Friends"; with a brief commentary at the end; produced by Credence Cassettes and available from IPJ for $19.95.

D. Complementary Resources (See pp. 95–96)

1. Kathleen McGinnis & Barbara Oehlberg, STARTING OUT RIGHT: NURTURING YOUNG CHILDREN AS PEACEMAKERS (New York: Crossroads, 1988; $10; also from IPJ) is excellent for teachers as well as parents working with pre-school and primary school children. It covers many of the themes of this volume and would be an ideal resource to give to parents, so as to enlist their support in your course/program.
2. Mary Joan and Jerry Park (4405 29th St., Mt. Rainier, MD 20712; 301-927-5474) have a wonderful "Little Friends for Peace" program for young children, offering a variety of experiential learning experiences in camp as well as classroom settings. Among their publications are: PEACEMAKING FOR LITTLE FRIENDS: Tips, Lessons & Resources for Parents & Teachers of 4-12 year olds; 60 pages; $8; and CREATING A PEACE EXPERIENCE: Peacemaking Skills Through Fun; 80 pages of activities and resources for 3-hour daycamp or "retreat" sessions; $10.

8

3. Nancy Schniedewind & Ellen Davidson, COOPERATIVE LEARNING, COOPERATIVE LIVES: A SOURCEBOOK OF LEARNING ACTIVITIES FOR BUILDING A PEACEFUL WORLD (Dubuque, IA: W.C. Brown, 1987; 538 pp.) is the most comprehensive manual for elementary teachers addressing all our themes.

4. IN OUR HANDS: A PEACE AND SOCIAL JUSTICE PROGRAM, Grades 1-3 and Grades 4-6, from the Unitarian Universalist Association (25 Beacon St., Boston, MA 02108; 617-742-2100), 1990. Each is about 100 pages of excellent lessons plans and worksheets on the same themes as this manual and includes some of the contributions Unitarians have made to peace and justice; excellent.

5. THE THINGS THAT MAKE FOR PEACE ... BEGIN WITH THE CHILDREN is 16-page, 4-unit program on learning to care, resolve conflicts, make enemies into friends, and be stewards of God's earth from the Presbyterian Peacemaking Program (100 Witherspoon St., Louisville, KY 40202; 502-569-5784). Many other statements and resources for Presbyterians wanting to implement peacemaking in their congregations are also available.

E. **Audio-Visual Centers** (for AVs recommended in this volume)

1. Church World Service/Film Library (P.O. Box 968, Elkhart, IN 46515-0968; 219-264-3102), with more than 300 videos, films, slide shows, it is the largest free (pay return postage only!) AV source on peace and justice issues; catalog available upon request. Abbreviated in this volume as CWS.
2. Peace Resource Center (Pyle Center, Box 1183, Wilmington College, Wilmington, OH 45177; 513-382-5338) has almost 200 AVs, mostly on global peace issues, including the wonderful Hiroshima/Nagasaki Memorial Collection. Rentals are quite reasonable. A catalog of books as well as the AV catalog are available upon request. Abbreviated in this volume as PRC.
3. Mennonite Central Committee, US Resource Library (21 S. 12th St., Box M, Akron, PA 17501; 717-859-1151) has many Audio-Visuals, all of which are available for rental for only the cost of shipping. Abbreviated in this volume as MCC.
4. Anti-Defamation League of B'nai B'rith (823 UN Plaza, New York, NY 10017; 212-490-2525)
5. Council on Interracial Books for Children (1841 Broadway, New York, NY 10025)
6. EcuFilm (810 12th Ave. South, Nashville, TN 37203; 800-251-4091), an ecumenical film/video distribution service.
7. Franciscan Communications/Teleketics (1229 W. Santee St., Los Angeles, CA 90015)
8. Mass Media Ministries (2116 N. Charles St., Baltimore, MD 21218)

About the Authors and Other Contributors

James McGinnis is Director of the Institute for Peace and Justice, which he founded in 1970. He and his wife Kathleen co-coordinate the Parenting for Peace and Justice Network and have three young adult children. He has written many books for families, religious and public school educators, and religious leaders and groups, and has developed a ministry as "Francis the Clown".

Dolores Kirk is a Presbyterian religious educator who has developed some wonderfully creative methods for communicating the issues of this volume to children from pre-school through junior high and has taught these in Jewish as well as Christian schools.

Mary Jo Brauner, coordinator of the Mulukukú solidarity project, did all the layout and Nanette Ford, co-editor of the Parenting for Peace and Justice Network Newsletter, did the "Rainbow People" symbol and the "sign" drawings.

Linda French Griffin (p. 14) and the children contributors (pp. 28, 69, 84 and 94) to CHILDREN AS TEACHERS OF PEACE, with the permission of editor Gerald Jampolsky, all contributed their art work.

Brethren Press gave permission to use the illustrations of Janet R. Domer-Shank from their excellent YOUNG PEACEMAKERS PROJECT BOOK, copyright 1988, on pp. 3, 8, 48 and 71.

Verlon Smith designed the visual on the title page and p. 32 for the Institute for Peace and Justice.

Red Grammer (p. 13), Sequoia Butler and Karen Stokes (p. 12), Linda Williams (p. 13), Lorraine Bayes and Dennis Westphall (p. 72) all gave permission to use lyrics from their music.

Linking Action & Activities with an Actions of Others

One way to make "peace, justice, and the integrity of creation" more inspiring, relevant, and effective is to link the study, activities and actions as much as possible with what people committed to these issues are doing. This involves a number of calendars, secular and religious. Here are some possibilities for timeliness:

— January 1 — World Day of Prayer for Peace

— January 15 — Martin Luther King's birthday

— End of January-early February — 10 Days for World Development (contact them at 85 St. Clair Ave East, Toronto, Ontario, Canada M4T 1M8; 416-922-0591)

— February — US Black History month

— February 16-22 — Brotherhood/Sisterhood Week (US; contact National Conference of Christians and Jews, 71 Fifth Ave, New York, NY 10003

— February 19 — Japanese American Day of Remembrance

— March — beginning of the (4-week) Moslem celebration of Ramadan

— March 8 — UN International Women's Day

— March 24 — Archbishop Romero's assassination and "Central America Week" (contact the Interreligious Task Force on Central America, 475 Riverside Dr., New York, NY 10115; 212-870-3383)

— April — generally includes Passover and Holy Week

— April 30 — Holocaust Remembrance Day (Yom HaShoah)

— April 26-May 2 — National (US) Farm Worker Week (contact National Farm Worker Ministry, 111-A Fairmont Ave., Oakland, CA 94611)

— May 15 — International Conscientious Objectors' Day

— May, last Monday — US Memorial Day

— June, first Monday — Samantha Smith Day

— June, first weekend — UN International Environmental Sabbath

— June 16 — South Africa justice observance of anniversaries of the massacres at Soweto, 1976 (also Sharpeville, 1960)

— August 6 — Hiroshima Day observances

— September 27 and/or October 12 — Native American Day (UN observance to balance Columbus Day)

— October 2 — Gandhi's birthday

— October 4 — Francis of Assisi's feast

— October 16 — World Food Day (World Food Day Office, 1001 22nd St. NW, Washington, DC 20437)

— October 16-24 — Peace with Justice Week

— October 25 — United Nations Day

— November 8 and 29 — Dorothy Day's birthday and death

— November 11 — US Veterans' Day and feast of St. Martin of Tours (Roman soldier who became a Christian pacifist serving the poor)

— November 29 — UN International Day of Solidarity with the Palestinian People

— December 2 — Anniversary of the 4 US women martyrs in El Salvador

— December 10 — Human Rights Week (Human Rights Office, National Council of Churches, 475 Riverside Dr., New York, NY 10115; 212-870-2424)

— December 12 — Our Lady of Guadalupe (see p. 41)

— Mid-December — Hanukkah

— December 17-24 — Las Posadas (see p. 41)

— December 25 — Christmas

— December 26-January 1 — Kwanza (see p. 40)

Unit 1: Of Dreams and Vision

INTRODUCTION

A. Teacher Overview

As pointed out in the Introduction, we all need some kind of vision to organize our thinking and to help make sense out of all the disparate data and events that confront us, to carry us through times of discouragement, and to inspire us to more compassionate and courageous action. This unit provides a number of specific visions articulated in a variety of ways. As students consider each of these visions or dreams, they should be moved toward expressing their own dream or vision.

B. Process

1. Solicit students' initial visions or understandings of "peace" through an activity like "Peace Soup", where students brainstorm all the "ingredients" that go into making "peace soup". See HELPING KIDS CARE for a more elaborate description of this activity. Alternatives include "peace as a verb" — brainstorming actions (verbs) that describe "peacemaking"; bringing in pictures or newspaper stories that show some aspects of peacemaking.
2. Experience each expression of vision below. Have students read, listen, or view each expression individually. In small groups and/or as a whole group, identify the major elements of each vision, what the author means, and see if there are any clarification questions (what the author means).
3. Evaluate each vision or set of visions by having students what they like, don't like, or are confused about in each vision; also how well they like each particular way of expressing one's vision.
4. Find other expressions of vision with each category, i.e., other statements of vision, songs, artistic expressions, etc.
5. Express their own vision — in the mode of expression each finds most helpful. One especially creative resource for this is a 24-page passport-sized booklet entitled PASSPORT TO PEACE. Each page invites students to do some peacemaking or peace envisioning activity, including a drawing and a poem expressing their vision of peace. A set of 32 booklets, plus complete instructions for use and a reproducible "Planetary Peacemaker" certificate, costs only $14.95, from PASSPORT TO PEACE, 13222 Lewis St., Garden Grove, CA 92643.
6. Share with the whole class. Time probably prohibits a verbal presentation by each student, but perhaps the vision expressions can be posted in some way, especially the visual or written ones.
7. Create a group vision. This might best be done at the conclusion of the whole course/study, but could also be done initially and serve as a basis for comparison at the end. Options for a group expression include:
   a. A banner, mural or large poster with a single symbol or visual that expresses a vision shared by all the students or a collection of several different visions representing the differences within the class;
   b. A "city of peace" constructed by the whole class (see "Artistic Expressions")
   c. A group song or chant that has a number of verses incorporating the major elements of the various visions in the class, but with a refrain that everyone agrees with. The refrain might come from an existing song, with students adding their verses;
   d. A class play or skit

SOME VISIONS TO CONSIDER

A. From the Jewish Scriptures (the prophet Isaiah)

1. "He will wield authority over the nations and judge between many peoples; these will hammer their swords into plowshares, their spears into sickles. Nation will not lift sword against nation; there will be no more training for war" (2:4-5).
2. "For there is a child born for us, a son given to us and dominion is laid on his shoulders; and this is the name they give him: Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace. Wide is his dominion in a peace that has no end, for the throne of David and for his royal power, which he establishes and makes secure in justice and integrity. From this time onwards and for ever, the jealous love of Yahweh will do this" (9:5-7).

3. "For now I create new heavens and a new earth, and the past will not be remembered, and will come no more to peoples' minds. Be glad and rejoice for ever and ever for what I am creating, because I now create Jerusalem 'Joy' and her people 'Gladness'. I shall rejoice over Jerusalem and exult in my people. No more will the sound of weeping or the sound of cries be heard in her; in her, no more will be found the infant living a few days only, or the old ones not living to the end of their days.... They will build houses and inhabit them, plant vineyards and eat their fruit. They will not build for others to live in, or plant so that others can eat. For my people shall live as long as trees, and my chosen ones wear out what their hands have made. They will not toil in vain or beget children to their own ruin, for they will be a race blessed by Yahweh, and their children with them. Long before they call I shall answer; before they stop speaking I shall have heard. The wolf and the young lamb will feed together, the lion eat straw like the ox, and dust will be the serpent's food. They will do no hurt, no harm on all my holy mountain, says Yahweh" (65:17-25).

B. The Vision or Dream of Jesus

1. "He came to Nazareth, where he had been brought up, and went into synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: 'The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor.'... Then he began to speak to them, 'This text is being fulfilled today even as you listen.'" (Luke 4: 16-22).

2. "Seeing the crowds, he went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit; theirs is the kingdom of heaven. Happy the gentle; they shall have the earth for their heritage. Happy those who mourn; they shall be comforted. Happy those who hunger and thirst for what is right; they shall be satisfied. Happy the merciful; they shall have mercy shown them. Happy the pure in heart; they shall see God. Happy the peacemakers; they shall be called children of God. Happy those who are persecuted in the cause of right; their is the kingdom of heaven.'" (Matthew 5: 1-10).

3. Jesus' "last discourse" (his final words to his closest friends before his death) in the Gospel of John (chapters 13-17) is the fullest expression of his vision or dream.

C. The Dream of Martin Luther King, Jr.

"I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident — that all people are created equal.' I have a dream that one day on the red hills of Georgia the children of former slaves and the children of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today."

D. A Young People's Vision — A Junior High's Peace Treaty

We children of the world declare peace on the future!
We want a planet free of war and weapons.
We want an end to all disease, death and destruction.
Hatred and anger make no sense to us.
We want them done away with!

Our earth gives us food enough for all — we will share it.
Our skies give us rainbows everywhere — we will safeguard them.
Our waters give us life eternal — we will keep them clean.

We want to laugh together, play together, work together,
learn from each other, explore and improve life for everyone!
Grown-ups of the world, join us; grab hold of our smiles and imagine ...

Together peace is possible!"

(by the 7th Grade of Palms Junior High, West Los Angeles, CA)

E. Fictional expressions of vision

1. JUMPING MOUSE. John Steptoe's 40-page illustrated version of THE STORY OF JUMPING MOUSE (Lothrop, Lee & Shepard Books, 105 Madison Ave., New York, NY 10016; also included without illustrations in THE EARTH SPEAKS — see p. 68, Institute for Earth Education) is a Native American legend of a Magic Frog who gives his jumping legs to a discouraged young mouse who had recently set out in pursuit of his dream — a journey to the far-off land. He also tells Jumping Mouse to remember three words — "never lose hope". Rejuvenated and able to travel much more quickly, Jumping Mouse resumes his journey. On the way he encounters a fat old mouse who entices him to enjoy a comfortable rest. But Jumping Mouse recovers his resolve just in time, as his lazy host is eaten by a snake. When his journey brings him to a vast prairie, Jumping Mouse discovers a lonely buffalo just standing there. Upon inquiry, he learns that the buffalo is blind, so Jumping Mouse imitates Magic Frog by giving his eyes to a blind buffalo (renamed "Eyes of a Mouse") and the buffalo leads him across the prairie on his back. At the end of the prairie the buffalo can go no further and Jumping Mouse recalls Magic Frog's words, "never lose hope" and thus proceeds into the forest ahead. Soon he hears an animal who identifies himself as a fox who can't smell. Jumping Mouse tries his magic once more and is able to give the fox his nose and rename him "Nose of a Mouse"). In turn, the fox leads Jumping Mouse through the forest. But as the forest ends at the foot of a high mountain and the fox can go no further, Jumping Mouse goes to sleep in despair in the face of this seemingly insurmountable barrier to his goal. Suddenly Magic Frog appears and tells Jumping Mouse to jump as high as he can and remember his words, "never lose hope". He gathers his courage, leaps as high as he can, and discovers himself soaring over the mountain as Magic Frog below shouts out Jumping Mouse's new name — "Eagle".

   You can embellish this core of the story in many ways, perhaps creating a dramatic reading or play, adapting it to the age and interests of your students (see p. 5 for other general possibilities). At a minimum, you can tell the story on the move, imitating Jumping Mouse in each part of his journey, with the children chanting Magic Frog's words — "never lose hope" — each time it is appropriate.

   Discussion questions following the story could include:

   a. Why was Jumping Mouse able to realize his dream?

   b. What were some of the temptations he had to overcome on his journey?

   c. What is the connection between achieving your dream and a willingness to sacrifice yourself for others?

   d. Who are some famous "Jumping Mouse"-type people? (Jesus and Martin Luther King, Jr. are two obvious examples. Ask the children how each was like Jumping Mouse. If and when you use the story of Bear Hugs and John Jost, pp. 64–66, you might ask how John and his sister were also like Jumping Mouse).

   e. Who are some people in your own family, school or community who are like Jumping Mouse?

   f. What are some ways you can be like Jumping Mouse at this point in your life?

2. THE LEGEND OF THE BLUEBONNET (Scholastic Inc, 730 Broadway, New York, NY 10003, 1983; $6 from IPJ), an old tale of Texas retold and illustrated by Tomie DePaola, is the story of a Native American girl who gives up her precious doll in order to end a famine devastating her Comanche people. If and when you use the story of Bear Hugs and John Jost (pp. 65-66), you might recall this story and ask students to compare the girl and John.

3. THE BIG BOOK FOR PEACE, edited by Ann Durell & Marilyn Sachs (New York: Dutton Children's Books, 1990, 120 pp), a wonderful collection of stories and visuals for middle grade and junior high students on all the aspects of peacemaking presented in this volume — interpersonal, interracial, international.

4. Other Stories. See also all the stories listed on pp. 47–48, especially HERE COMES THE CAT, for delightful and effective images of peacemaking to counteract all the images of fighting and violence in children's lives. The four Dr. Seuss stories incorporated into subsequent units — HORTON HEARS A WHO, THE LORAX, THE SNEETCHES, and THE BUTTER-BATTLE BOOK — would make an interesting combination for culling his vision. See also the suggestions for presenting these stories on p. 6.

Musical expressions of vision

1. "Under One Sky" offers a vision of unity within families, between peoples of different races and nationalities, and with other species of life. (See p. 89)
2. "Rainbow People" expresses a similar vision as a Native American chant. See p. 85 for the melody, words and signs.
3. Other visionary songs in this volume include "May There Always Be Sunshine" (p. 90) and "If All People Lived Their Lives..." (its circle dance adds a movement dimension to the experience; see pp. 86-87).
4. Two Jewish songs embody this vision as well, to which have been added English and Russian translations and movements.

SHALOM CHAVERIM

Shalom Chaverim, Shalom Chaverim	Partners face and touch palms
Shalom, Shalom	raising these palms in an arc over head
Lahit Raot, Lahit Raot,	embracing left, embracing right
Shalom, Shalom	hands in a prayer position and bow

Shalom, my friends, Shalom, my friends,
Shalom, Shalom
May peace be with you, may peace be with you,
Shalom, Shalom

Mir vam, droozhya, mir vam, droozhya, (Russian)
mir vam, mir vam;
poost mir boodyet s vami, poost mir boodyet s vami
Mir vam, mir vam.

"Everyone 'Neath Their Vine and Fig Tree" (cf Micah 4: 3-4)

Everyone 'neath their vine and fig tree	Motions can include
shall live in peace and unafraid.	shaking as trees in the breeze,
And everyone 'neath their vine and fig tree	holding hands for peace,
shall live in peace and unafraid.	plowing the earth
And into plowshares turn their swords,	
nations shall learn war no more.	
And into plowshares turn their swords,	
nations shall learn war no more.	

Lo yisa goy el goy cherev	(Nation won't lift up sword against nation;
Lo yilm' du od milchama	nor ever again shall they train for war)
(4 times)	

5. PEACE IS THE WORLD SMILING is a wonderful audio cassette collection of 12 songs and chants for young children presented by concerned musicians, poets and storytellers from toddlers to great grandmothers (from Music for Little People, P.O. Box 1460, Redway, CA 95560). It includes two good Native American pieces ("Voices" and the "Peace Feather Story"), two on the earth ("Hug the Earth", see p. 72 and "Peace Dove"), one on differences ("Kids' Peace Song"), one on solidarity with the poor ("Everybody Is Somebody"), one on war ("Aiye Mire", in an African language), and eight that express vision and a call to action ("The Whale Gulch Rap", "Peace Is the World Smiling", "Find a Peaceful Thought", "Make Peace", "Turn the World Around", "We Love Our Home", "The Planet Is Our Family", and "If I Had a Hammer"). To sample this vision, consider the lyrics to "Peace Is the World Smiling" by Sequoia Butler and Karen Stokes:

    Peace is the world smiling
    Peace is a gentle dove
    Peace is sharing, peace is caring
    Peace is filling the world with love.

6. TEACHING PEACE by Red and Kathy Grammer is the best overall audio cassette for the themes of this manual. Their vision includes affirmation ("See Me Beautiful", "I Think You're Wonderful"), respect for differences ("Rapp Song", "Barnyard Boogie"), peace and global awareness ("Teaching Peace", "Places in the World", "Listen"), interpersonal reconciliation and interdependence ("Say Hi!", "Use a Word", "Shake Your Brain", "With Two Wings"), and caring for the earth ("Hooray for the World"). A 40-page TEACHER'S NOTES booklet for lyrics and activities is also available from them at Smilin' Atcha Music, P.O. Box 446, Chester, NY 10918; also from IPJ.

7. RAINBOW PEOPLE by Susan Stark includes much more than the title song. Children especially love "All God's Critters Got a Place in the Choir" and "May There Always Be Sunshine", both expressions of the vision in this manual. "Tis a Gift to Be Simple" can introduce the "stewardship/simplicity" value. Other playful and popular songs for all ages make it a wonderful family and children's collection. (Available from IPJ; $10, plus mailing).

8. LET'S BE FRIENDS (30-minute video from Tickle Tune Typhoon, P.O. Box 15153, Seattle, WA 98115; 206-524-9767; $19.95) is an engaging collection of songs and dances illustrating all the themes in this manual. Especially helpful are "Skin" on interracial diversity, "Everyone's Differently Abled" performed by "differently abled" musicians, "Hug the Earth" and "Garbage Blues" on friendship with the earth.

9. PEACE IT TOGETHER by Mary Miche (P.O. Box 11545, Berkeley, CA 94701-2545; $11.50 includes mailing) includes "Shalom Chaverim" (above), "Use a Word" and "Peace Rapp" from Red Grammar's TEACHING PEACE, and several other wonderful peace songs for K-3 especially. "The World Is a Rainbow" and "Hands" integrate especially well with the interpersonal and interracial peacemaking themes of this Supplement.

10. SONGS TO BUILD A BETTER WORLD (Volume 3 of the "CAN-DO KIDS" audio cassettes from Music for Life, 1106 2nd St., Suite 107, Encinitas, CA 92024; 619-942-2959), written by Linda Williams and sung by Patricia Mikkelson, is another engaging collection for young children, on global awareness, celebrating diversity, alternatives to fighting and war, caring for others, consumerism, and world peace. Especially appropriate for this unit is "Can't You Just Picture It? — World Peace".

11. CHILDREN OF THE DAWN (56 Clinton St., Guelph, Ontario N1H 5G5; 519-837-0834; 1989) is the title of a audio tape of children's songs that celebrate life, love and peace, with a strong environmental focus and a sense that children can make a difference; with both a workbook for teachers and a booklet of musical scores for performing the songs; for middle grade students.

G. Artistic expressions of vision

1. A "City of Peace". Using modelling clay, a group of US and Russian adults and youth at a summer camp constructed on a large piece of plywood a community embodying their visions of peace. It took only an hour to complete and could be done by individuals as well. Other materials could include construction paper, colored toothpicks, pipe cleaners.

2. The "World Pledge" drawing by Linda French Griffin (see p. 14)

3. Children's drawings

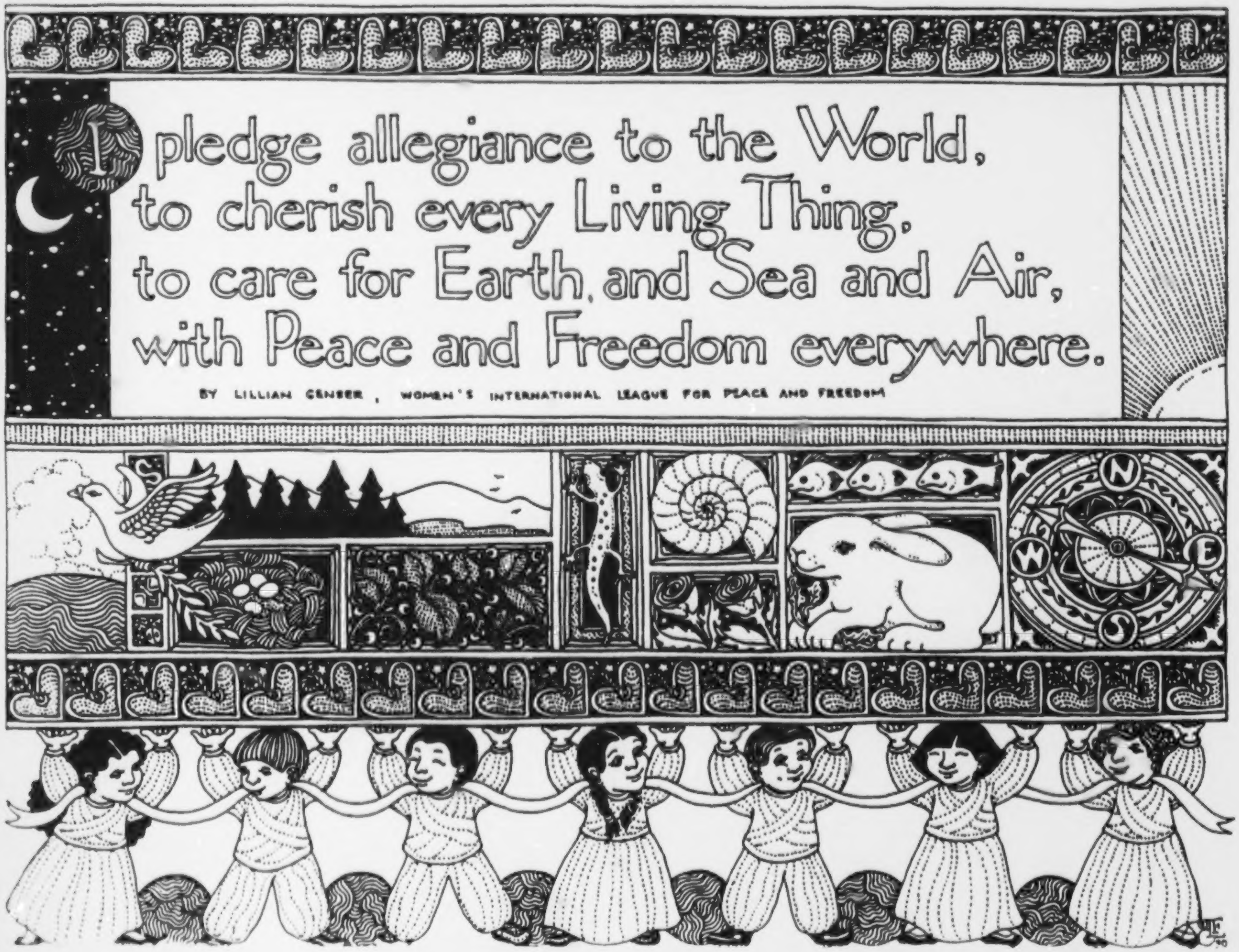
    a. CHILDREN AS TEACHERS OF PEACE is a 95-page, 1982 collection of children's drawings and letters about their vision of peace ($7.95 from CATOP, 98 Main St., #218, Tiburon, CA 94920). See the samples, pp. 28, 69, 80.

    b. I HOPE THEY DON'T BOMB MY LILY PAD is a 6-minute filmstrip showing 60 delightful children's drawings of peace, while the tape has scripture readings and the song "I Want to Live"; produced by the Presbyterian Church USA (100 Witherspoon, Louisville, KY 40202) and also available from PRC and IPJ.

    c. MESSAGES FOR PEACE, a 20-minute video with 70 letters and drawings of peace by US and Soviet children, mostly ages 6-12; rent free from Church World Service.

    d. Jacob Zim, MY SHALOM, MY PEACE (McGraw-Hill, 1975) is a moving collection of paintings and poems of peace by Arab and Jewish children.

4. The Peace Museum has a travelling hands-on children's peace exhibit that includes many artistic expression of peace by and for children. For further information, contact them at 430 W. Erie St., Chicago, IL 60610.



I pledge allegiance to the World,
to cherish every Living Thing,
to care for Earth, and Sea and Air,
with Peace and Freedom everywhere.

BY LILLIAN GENSER, WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

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HELPING CHILDREN BECOME PEACEMAKERS, A SPECIAL PROCESS

INTRODUCTION

A. Teacher Overview

Teachers and parents affirm and even reward children for excellence in their schoolwork, in sports, in music and the arts, but rarely for living their faith. But Jesus calls "blessed" those who live his beatitudes (Matthew 5:1-10). "Peacemakers" are called the "sons and daughters of God". We need to help our children (and ourselves) find ways of becoming those peacemakers. We need to break open our imaginations and discover how many ways we can do peacemaking daily. Peacemaking is a way of life, involving inner peace, interpersonal peacemaking, and global peacemaking. Children can make peace at all these levels and can be affirmed for these efforts. The following process is one way of teaching peacemaking and affirming children in the process.

B. Process

1. Read over carefully the list of peacemaking action for children below. Select all those that seem appropriate to the age level of your children. Add several other possibilities from your own experience of peacemaking and working with children. Make sure there are examples from each of the three levels of peacemaking. Duplicate your list for each child. As you study a particular unit in this volume, you should add appropriate behaviors/actions from that unit.
2. Discuss with your children each of the ones you chose — how is each a way of doing or making peace. Encourage your children to add other ways of peacemaking to the list.
3. Select, preferably with the children, one or two of the peacemaking actions to focus on for the coming week. You might use one or more of the creative presentation options, p. 5, for having students illustrate the action(s) to be worked on. This is like a "dress rehearsal" and can enable you to make sure the students know what the action really means. Do the same for each succeeding week, until you have covered all the peacemaking actions you feel are appropriate for your children.
4. Self-evaluation. At the end of each week, have each child review the peacemaking action(s) highlighted for that week and identify times and ways they did or could have done the action.
5. "Peacemakers of the Week". To reinforce the value of peacemaking, it is important to affirm children for their peacemaking efforts. But to prevent such affirmation from turning into a competitive contest leading to jealousy, negative self-images, or rivalries, it is crucial to affirm each child. This can be done in a number of ways, even with the idea of a single "peacemaker of the week". One way would be to go through the whole class in alphabetical order as peacemaker of the week, each child naming what s/he did during their week to be a peacemaker. A variation would be to name a person peacemaker of the week because of some outstanding peacemaking effort and be sure to find a week when each child did something outstanding, so that each child is eventually named peacemaker of the week. A third option would be to designate several children as peacemakers of the week each week or have the children name themselves as one of the peacemakers of the week when they feel that they have done some special peacemaking action. If the children are able to affirm one another and have enough trust and honesty to do so, they might be part of the evaluation process and choosing of the peacemaker(s) of the week — but only if competition and hurt feelings can be avoided. Also it is important that effort rather than only "success" is affirmed. One school decided to use a certificate (see below) to award to the "peacemaker of the month" chosen by the faculty and principal and presented at a school awards assembly.
6. "Peacemaker of the Month". To encourage peacemaking actions and provide models of peacemakers — in this volume called "prophets for peace, for the poor, and for the earth" — you might select, perhaps with the children's input, a famous peacemaker to highlight each month. A bulletin board display helps considerably. A number of these persons are described in this volume and even more in the companion volume for grades 7-12. Linking the person with a special date in their life is especially appropriate. See the "calendar" on p. 8.
7. End-of-the-year booklets or essays. Each child can be invited to take their weekly evaluations and write and illustrate (pictures, drawings, etc.) a booklet about themselves as a peacemaker. The booklet might be entitled "Joan Roberts the Peacemaker" or something more creative that they do themselves. This should be done in conjunction with the "Of Dreams and Vision" unit recommendation that each child articulate in some way at the end of the study their own vision of peace/Shalom. Again, the more creativity (poems, songs, chants, symbols, etc.) the better.
8. Group prayer. Each week a group worship service would be helpful for developing the inner peace dimension, for prayers of petition and thanksgiving, and for promoting a sense of faith community in the classroom. An end-of-the-year liturgical celebration and commitment ceremony is an important way of marking their growth discipleship.

PEACEMAKING BEHAVIORS AND ACTIONS

A. Inner Peacemaking

1. I took some quiet time in a peaceful place and thought about how God is my friend. I also thought about how wonderful a person I am.
2. I read about peacemaking in the Bible and prayer with God to help me understand what I should do for peace or Shalom.
3. I walked in a beautiful part of God's creation and thought about how I could help it stay beautiful or how I could share it with someone else.
4. I took time for music, art, reading, playing that I really enjoy doing, so that I was a happier person.
5. I took an ugly thought and flooded it over with good ones.
6. I thought of the gifts (talents, possessions, feelings, people in my life) God has given me, enjoyed who I am, and said thanks to God.

B. Interpersonal Peacemaking

1. I stuck up for someone when others were making fun of them or saying bad things about them.
2. I used words rather than fists when I was angry.
3. I listened to other peoples' side of the story before jumping in with my side.
4. I shared my things with others, but I also asked them to be careful not to break or hurt or lose them.
5. I did a favor or surprise for someone (a parent, brother or sister, friend) without expecting a reward.
6. I played a game or sport for fun and not just for winning and tried to make it fun for others too.
7. I made a member of my family feel good by saying something good about them.
8. I tried to make friends with someone who is different from me or not easy to like.
9. I prayed for someone I didn't like, asking God to help me think better about him/her.
10. I helped someone who was having trouble in learning or doing something (e.g., fixing their bike, doing math problems).
11. I tried to make a sad person feel better.
12. I used "peace words" like "please", "thank you", "I'm sorry", "I like you", "I'll help you", "you did good", "you can go first".
13. I wrote a letter to a relative (e.g., grandmother, uncle) just to tell them how special they are to me.
14. I let others go first sometimes, instead of always wanting to be first myself.
15. I used my arms for hugging people, not hurting them.
16. I called someone by a name they like when others used names that hurt him/her.
17. I forgave someone who had hurt me.
18. I tried to stop a fight on the playground, at home, or in my neighborhood.
19. I was the first to say "I'm sorry" after a fight/disagreement with a parent, a brother or sister, or someone at school.
20. I let other kids join our game instead of saying they couldn't play.
21. I was honest and shared how I really felt when I was upset at someone or something.

C. Global Peacemaking

1. I made sacrifices (e.g., skipped a snack or dessert, drank water instead of buying a soda) for other people and shared the money I saved with hungry people in my own community or overseas through the missions.
2. I wrote to the President and my government representatives asking them to help make peace in Central America (or elsewhere) and to work with the new Commonwealth of Independent States to stop the arms race.
3. I watched a TV show about the earth or peace and told someone else what I learned.
4. I wore a button that says that I am for peace, justice, and/or the earth.
5. I asked my family if we could have a peace sign on our house or bumper sticker on our car.
6. I read a book about a famous peacemaker and told someone about that person.
7. I visited or wrote to someone hurting (e.g., a sick person, a lonely person, someone in jail).
8. I took care of the earth by ____________ [have students name many ways of doing this]
9. I told someone else about how I am taking care of the earth and asked them to help me.
10. I made friends with a person from a different race, culture, or country.
11. I gave a librarian (school, church, or community) a list of good children's books about peacemaking.
12. When I found out about an injustice (something unfair), I wrote or talked to the people responsible to try to change it (e.g., a toy company making war toys; a book company printing books that make fun or or ignore some people, like older people, Native Americans, African Americans, or people with disabilities; or a corporation that pollutes the environment; or a TV station that shows a lot of violent cartoons or shows that make some people seem more important than others).
13. I found a prayer for peace and asked others (family, relatives, class) to say it too.
14. I learned a song about peace and taught it to my class or church choir or family.
15. I learned the "World Pledge" (see p. 14) and got others to say it too.
16. I wrote a person in another country telling her/him about what I was learning about their country and how I was working for peace.
17. I decided not to play "war" or with war toys and asked my friends to help me find toys/videos that were just as exciting but without pretending to kill people.
18. I gave a toy store manager information about war toys and asked him/her to carry different kinds of toys (see pp. 46-47 for suggestions)
19. I prayed for people I heard about on the news who were suffering in some way and asked God to help me figure out some way I might help them.
20. I asked my family if we could have a "poverty meal" (a very simple meal) or make other food sacrifices as a family and share the savings with people who are hungry.
21. I helped to organize a "peace fair" or festival at my school, church or synagogue, or community, or I at least asked my teacher(s) and church leaders to consider having one.
22. I collected school supplies and sports equipment for the children of Nicaragua or some other country.

Be sure to add other actions as you study each unit in this book.

Certificate of Award

This Certifies that

____

of

______________________________ **School**

has been awarded this certificate for

Peace Maker of the Month

______________________________ ______________________________

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Unit 2: Interpersonal Peacemaking

INTRODUCTION

A. Teacher Overview

As noted in the Introduction to this manual, peacemaking at the interpersonal level is where elementary grade students need to start their study. They must experience the effectiveness of nonviolent conflict resolution in their own conflict situations if they are to develop the hope and commitment to peacemaking at the levels of community, national, and global conflict. Thus, this unit will be even more experiential than the other units. While most of this unit really characterizes or affects the whole of the educational methodology of the school/class and thus is more appropriately integrated throughout the school year, rather than treated as a separate unit, much of the unit can be presented as outlined below.

B. Process

1. You should consider the affirmation suggestions for integration throughout the year, but some of them might be done and discussed, depending on the age of your students, at the beginning of a special study of this theme.
2. Similarly, the suggestions on cooperative learning, games, and nonviolent play will vary according to age and should be part of the overall school/class environment. But they can be discussed more intentionally in this unit.
3. While the "interpersonal peacemaking" actions from "Helping Children Become Peacemakers" should be integrated throughout the year, the three special activities in the section on "Conflict Resolution" could all be done here. While "Fighting Fair" is clearly for middle-grade students, "Peace Pie and Trouble Cake" and "Turning Barriers into Bridges with Bricks" can be done with all elementary grades.
4. The activities on anger can be done with all elementary grades. Once learned, these chants and songs can be used whenever the need arises.
5. The special conflict resolution processes should be considered at the beginning of the year and integrated throughout the year.
6. "Turning Enemies into Friends" is a good conclusion to this unit, organizing the various learnings and providing a transition to applying this process to issues of international and interracial reconciliation in the next unit.

C. Special Resources for the Unit as a Whole

1. Children's resources

a. "Can-Do Kids" is a delightful collection of children's songs on self-esteem, cooperative learning, and conflict management for kids, written by Linda Williams and sung by Patricia Mikkelson (from Music for Life, 1106 2nd St., Suite 107, Encinitas, CA 92024; 619-942-2959).

b. LOOK AROUND is another excellent collection of children's songs on these same themes, plus some global and earth awareness, by Janie Allison and Lucia Hooker (order from Lucia at 1528 W. Lynn Dr., Beavercreek, OH 45432; 513-426-1128; 1989; $9.98); includes a helpful 24-page booklet for lyrics and activities.

c. Vladimir Vagin & Frank Asch, HERE COMES THE CAT (New York: Scholastic, 1989), in English and Russian, on turning an enmity into a friendship.

d. Terrence Webster Doyle, WHY IS EVERYBODY ALWAYS PICKING ON ME: A GUIDE TO HANDLING BULLIES (Atrium Society, P.O. Box 816, Middlebury, VT 05753; 133 pp; paper $9.95), a comprehensive set of activities for both the bullied and the bully that includes re-imaging yourself as a peacemaker and mediator; excellent for middle grades and junior high.

e. _______, FACING THE DOUBLE-EDGED SWORD: THE ART OF KARATE FOR YOUNG PEOPLE (Atrium Society, 1988; 90 pp), on karate and a variety of nonviolent ways of handling conflict, including some role-plays. His FIGHTING THE INVISIBLE ENEMY (see p. 43) shows how violence is the result of social conditioning and offers nonviolent alternatives to resolving conflicts.

f. Joy Berry, EVERY KID'S GUIDE TO HANDLING DISAGREEMENTS (Children's Press, 1987; cloth $4.95), a cartoon version of her earlier book LET'S TALK ABOUT FIGHTING (Children's Press, 1984), a humorous presentation on how fights develop and alternatives. Other books in her Living Skills Series are HANDLING FAMILY ARGUMENTS and OVERCOMING PREJUDICE AND DISCRIMINATION.

2. **Adult resources**

    a. Kathleen McGinnis & Barbara Oehlberg, STARTING OUT RIGHT: NURTURING YOUNG CHILDREN AS PEACEMAKERS (see p. 6)

    b. Nancy Schniedewind, COOPERATIVE LEARNING, COOPERATIVE LIVES (see p. 6), has extensive chapters on cooperative learning.

    c. The International Association for the Study of Cooperation in Education (Box 1582, Santa Cruz, CA 95061) has excellent resources, including CREATING PEACE IN OUR CLASSROOMS on cooperative learning, constructive controversy, and conflict resolution ($5.00); William Kreidler, CREATIVE CONFLICT RESOLUTION: MORE THAN 200 ACTIVITIES FOR KEEPING IN THE CLASSROOM; and their quarterly COOPERATIVE LEARNING MAGAZINE.

    d. Priscilla Prutzman, FRIENDLY CLASSROOM FOR A SMALL PLANET and all the other resources from the Children's Creative Response to Conflict Program (Box 271, Nyack, NY 10960)

    e. Stephanie Judson, A MANUAL ON NONVIOLENCE AND CHILDREN and all the other resources from the Nonviolence and Children Program (Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102).

BASIC THEMES

A. Affirmation and Self-Esteem

1. **Names.** Recall the recommendation about learning and using students' names. Use their names regularly and with warmth. Never make fun of or hurt them by misusing their names. If they have a nickname they like to hear themselves called, use it whenever possible.

    a. For younger children, a bulletin board display could be created, using each child's name and picture on a star, with the overall title boldly displayed: "LIKE A STAR, I'M ONE IN A MILLION — MY NAME MAKES ME SHINE!"

    b. It might be fun to have the class name each student during the course of the year, according to some special quality or deed they do. THE LEGEND OF THE BLUEBONNET (see p. 11) is a wonderful example — an Indian girl named "She-Who-Is-Alone" being renamed "She-Who-Dearly-Loved-Her-People" after she sacrificed her doll for the sake of the community.

2. **Learning and honoring special days.** Each child's birthday is the obvious example, but other days can be celebrated as well: anniversaries of special achievements, family anniversaries and other family events, Baptismal/Dedication and/or saints days. Birthdays in particular could be the basis for organizing "Special Students of the Week" activities. Each student could make a poster at home, about their life, family, interests, favorite foods, games and toys, etc. Besides displaying the posters on a bulletin board, they could be the basis for student presentations to the class about themselves.

3. **Praise.**

    a. Do Kirk tries to praise every child 2 or 3 times a day. She uses "love notes", badges, bulletin boards (for "Peacemakers" and "Good Players"), in addition to verbal praise.

    b. It is important especially to praise children for effort, not just success. We need to encourage children to try things, to be adventuresome, and then to praise them for their effort, no matter what the outcome. Notes on assignments should accent the positive, not just the negative.

    c. Written affirmations can also include things like "affirmation necklaces" (see "Bear Hugs" below). Some children find it easier to write good things about others than to say them aloud.

    d. Self affirmation is critical. "All About Me" books, in which students describe their interests, abilities, dreams, family and living situation, are a creative way to get students feeling good about themselves.

    e. Group praise is also important. Besides offering a chance for individuals to be praised by the whole class, class meetings are an opportunity for affirming the class as a whole. Huddles and cheers can be a fun and freeing way to do group praise.

    f. Red Grammer's "I Think You're Wonderful" song is a wonderful way to recall this critical peacemaking ingredient. Play it often for your class and try to begin each day by making each child feel wonderful. "See Me Beautiful" is another appropriate affirmation song from his TEACHING PEACE tape.

4. **Affection.** As embodied beings, there is nothing more affirming than genuine physical affection. A smile says "Yes", while a frown says "No". Smiles affirm tremendously. So do hugs and other gentle or playful touches. Physical closeness, e.g. reading stories to little children sitting in your lap or gathered close around you, makes a real difference. Stuffed animals can add another dimension of warmth and good feeling. One especially appropriate one is a bear with a red heart pillow sewn on, with the words "Bear Hugs". They are always available around Valentine's Day and serve as a wonderful reminder of the importance of hugs, as well as other peacemaking skills and actions. You might use Francis the Clown's own version of "Bear Hugs" for both affirmation and conflict resolution skills.

5. **Bear Hugs.** Bears Hugs is a special friend of Francis the Clown. She has several special talents that she loves to share with others:

   a. She bakes PEACE PIE and has a special recipe for PEACE SOUP (see p. 9). She needs helpers because she can never remember all the ingredients that go into these dishes. See the PEACE PIE AND TROUBLE CAKE activity below to bake with Bear Hugs, as a class or with your family.

   b. She loves to give "warm fuzzies" that put smiles on the faces of people of all ages and "Shalom" in their hearts. She is trying to stamp out the "cold pricklies" that make people feel sad or angry. One of her favorite cheers — Bear Hugs is a cheerleader — is "We want warm fuzzies; no more cold pricklies!". There are lots of ways of giving warm fuzzies as well as cold pricklies. Make a list of ones you can think of. Then think about Bear Hugs favorite kinds of warm fuzzies:

   c. Hugs are her favorite. Some people don't get real close when someone tries to hug them. They are a little embarrassed. So Bear Hugs teaches people of all ages how to give "bear hugs" — full-bodied hugs!

   d. Bear Hugs also is good at crafts. She makes friendship necklaces out of 10 to 15 one-inch strips of colored construction paper. She wants to tell her friends how special they are and have others do the same. So she writes one special thing about a person on each strip of paper (a different good quality, talent, or enjoyable thing about that person for each strip). Each strip becomes a "jewel" until she has made enough jewels about a person to tape or glue together as links in a chain necklace to go around the person's neck (or hang from their bed-post or door-knob to their room or from a light fixture). She gives these as birthday presents, Christmas tree ornaments or gifts, or when a person is having a hard time and needs to feel special. Sometimes she gives them when people are going away on a long trip, when they are going to the hospital or a nursing home, when someone they love dies, or when they tried hard to do a difficult task. She wants to make them feel good at those times.

6. **Leadership and performance opportunities.** Schools in India developed according to the values of Gandhi include daily periods of public performance as a way of encouraging self-esteem and overcoming self-consciousness that keeps people from becoming "public persons" — social change agents and peacemakers. Music, dance and drama are clearly appropriate here, as are sports (as long they avoid sexist expectations and limitations). Reading at worship services and other public functions at these services offer other opportunities. There are leadership opportunities through student government, community service projects, and other school activities and clubs.

7. **"Inner peacemaking".** The six "inner peacemaking" actions listed in "Helping Children Become Peacemakers", pp. 16, all promote a sense of self-esteem. Refer to them regularly as part of that special whole process.

8. **It's OK to be different.** Children's stories are an effective way of affirming kids who are "different" and creating a more accepting climate in the classroom. Some good stories include

   a. Helen Exley, ed., WHAT'S IT LIKE TO BE ME (Friendship Press, 1984; cloth $10.95), a book written and illustrated by children with disabilities from all over the world.

   b. Norma Simon, WHY AM I DIFFERENT? on differences in physical make-up, personality and culture; and ALL KINDS OF FAMILIES, on different kinds of families; both from Albert Whitman & Co, 1976; cloth $10.95).

   c. Elberta H. Stone, I'M GLAD I'M ME (Putnam's Sons, 1971), an African-American child speaks of the things he'd like to be and concludes by saying "I'm glad I'm me"; beautiful charcoal illustrations.

B. Cooperative learning and games; nonviolent play

In contrast to the general approach to education and affirmation of competitive individual performance, cooperative learning and games encourages self-esteem through cooperation and group performance. There don't have to be "losers" in order to have "winners".

1. Nonviolent Play

For teachers searching for alternatives to violent play, a key principle is the need for stimulating alternatives. It is not enough to say "no fighting", "no violence", "no guns", etc. It is also generally not effective to offer such things as quiet Legos or blocks as substitutes for Ninjas, manipulative toys for super heroes. Young children are stimulated or motivated by speed, strength, and motion. As teachers, we need to find alternatives to violent toys and play that incorporate these elements. Sometimes creating attractive alternatives is as simple as introducing some catchy props. Do Kirk offers some creative examples:

a. Paramedics. Props could include rescue cars made from large cardboard cartons, helmets from plastic milk cartons, goggles from plastic soda rings, stretchers from any large old board, oxygen tanks from large oatmeal containers. Rescue teams could be organized for seasonal disasters like floods and tornados. Children could be encouraged to identify other ways rescue teams can be helpful. They can also be encouraged to respond to actual disasters in their area, perhaps with blankets, clothes, or money. You might also invite a paramedic, Red Cross worker, doctor or nurse to speak to your class. Such invitations are also opportunities for some important role-reversal experiences for your children — e.g., a female paramedic or doctor, male nurse.

b. Firefighters. Short pieces of hose and boots are excellent props to spur on this play.

c. "Outer-space peacemakers". This could be a squad of children that captures fighting aliens and teaches the aliens how to be peacemakers. They can be kept in captivity until they can tell another way to solve problems without fighting. Then they are released. This could be a playful sort of "Peer Mediation Program", (see p. 27) adapted to younger children. Ted Turner's TV "super heroes", Captain Planet and the Planeteers, offer a possible model for this.

d. Excavators, engineers. Digging rivers, dams, tributaries, roads and tunnels. Buckets with old silverware for digging and with little cars as toys for the tunnels, etc., are helpful additions. Perhaps an area on the school grounds could be set aside for such digging.

e. Other construction-type activities (e.g., building a boat or clubhouse) could be encouraged by having available things like lumber scraps, adult tools, old sheets for walls

Do also stresses the need to support such play with classroom and parental supplements. For example,

a. Encourage the physical education teacher(s) to use cooperative games whenever possible (see below)

b. Send home notes about the change in play

c. Ask parents for needed props

d. Have a workshop for parents to present the problem and solicit their ideas on alternatives

e. Praise the children for the new play, perhaps taking pictures of those children who think of new ideas and creating a bulletin board of these "Great Players".

f. Invite the principal to class to praise the children.

g. Invite parents to begin a "Share a Video" program, exchanging videos that offer nonviolent alternatives.

h. Enlist the help of both children and parents in letters and calls to TV stations, sponsors, and toy manufacturers for nonviolent alternatives.

i. See the activities for countering war toys (p. 47).

2. Resources on Cooperative Games

a. William Steig, AMOS AND BORIS (Penguin, 1977) is a wonderful story, for primary grades, about a mouse and a whale who learn the need for cooperation and that size doesn't make a difference.

b. Sambhava & Josette Luvmour, EVERYONE WINS! (Center for Educational Guidance, P.O. Box 445, North San Juan, CA 95960; 916-292-3623; and New Society Publishers, 1990; 96 pp; $8.95); a wonderful collection of more than 150 simple cooperative games, graded by degree of activity and age.

c. Joseph Bharat Cornell, SHARING NATURE WITH CHILDREN (Ananda Publications, Nevada City, CA, 1979; $7.95); great for learning about nature while playing.

d. Jim Deacove, SPORTS MANUAL OF NON-COMPETITIVE GAMES and GAMES MANUAL OF NON-COMPETITIVE GAMES (Family Pastimes, R.R. 4, Perth, Ont. K7H 3C6); two innovative booklets that include both original ideas and modifications on competitive events.

e. Andrew Flugelman, ed., THE NEW GAMES BOOK and THE SECOND NEW GAMES BOOK (New York: Doubleday, 1977 & 1981).

f. Terry Orlick, THE COOPERATIVE SPORTS AND GAMES BOOK and THE SECOND COOPERATIVE SPORTS AND GAMES BOOK (New York: Pantheon, 1978); many games, including some from other cultures, plus the philosophy of cooperative games.

g. Jeffrey Sobel, EVERYBODY WINS (Walker Publications, 1984), 393 non-competitive games for all ages, especially younger children.

3. Cooperative visions

As a way of instilling more deeply the vision and values involved in this section, you might have your students return to the visuals in the unit on "Of Dreams and Vision". Besides discussing the ones there, you might have them articulate their own vision of "cooperation" through drawing, song, poem, story, chant, TV commercial, etc.

C. Conflict Resolution Skills

1. "Peace Pie and Trouble Cake"

This activity combines some fantasy with an honest assessment of what makes for peace and for trouble in our classrooms. Have students begin by deciding together what ingredients go into recipes for "peace pie" (perhaps "peace pizza") and which go into the recipe for "trouble cake". The more specific the better, and be sure to include words or names that go with each recipe. Then the class could decide which ingredient(s) they want to work on first — increasing the dosage if it goes with "peace pie" and/or decreasing the dosage if it goes with "trouble cake".

2. "Fighting Fair"

This mini-curriculum from the Grace Contrino Abrams Peace Education Foundation (3550 Biscayne Blvd., Miami, FL 33137-3854; 800-749-8838; the video is also available from MCC) revolves around a 20-minute video that is subtitled: "Dr. Martin Luther King, Jr., for Kids". It begins with a playground dispute between two interracial groups of 10-11 year olds, one boys and the other girls. The African American playground director breaks up the fight and offers the children the example of King as an alternative way for resolving the dispute. After 10 minutes of documentary footage of King's nonviolent civil rights protests, the children apply King's example to their own situation and come up with some "rules for fighting fair", which they put into a "rap" song as the conclusion. These rules are offered on a large poster as part of the total package. The booklet of lesson plans offers teachers numerous ways of building on the video experience.

3. From Barriers to Bridges with Bricks

As a way of illustrating the actions that create interpersonal hostility and actions that have the opposite effect, use cardboard boxes (e.g., shoe boxes) or real bricks. On one end of each brick is written a specific negative action and on the other end its opposite. Examples include: FROWN — SMILE, PUSH — HUG, IGNORE — SAY 'HI', STEAL — SHARE, KEEP OUT — PLAY WITH, YELL AT — TALK WITH, etc. You might have students suggest some of the behaviors to put on either end.

The activity begins with all the bricks piled like two walls each one on the end of two tables separated by several feet or on either end of a single table. All the negative actions would be facing the students. Stuffed animals could be added, each one hiding behind one of the walls. Hold up one of the bricks, have the class read the negative action, and see if they can guess its opposite or positive action. Perhaps a person who guesses correctly can come up and place the "brick" in the space between the two walls, with the positive action now facing the class. The process continues until all the bricks from the two walls have been placed side-by-side, forming a bridge, across which the two stuffed animals can cross and meet each other. They have been turned from enemies to friends.

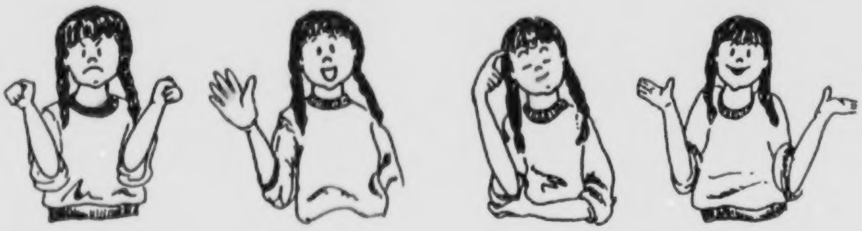
These bricks should remain in the classroom, perhaps in their positive "bridge" shape, as visible reminders of the positive behaviors. Should one of the negative behaviors begin to surface in class, the appropriate brick could be reversed or somehow made prominent to discourage continuation of that negative behavior.

D. Dealing with Anger; Alternatives to Fighting

1. "If You're Angry and You Know It"

This chant from HELPING KIDS CARE by Camy Condon and James McGinnis (Crossroads, 1987) is a fun way for both adults and children to learn constructive ways of dealing with anger. Using the melody of "If you're happy and you know it, clap your hands," chant the following first verse:

If you're angry and you know it, stop and think.
If you're angry and you know it, stop and think.
If you're angry and you know it, it's OK for you to show it.
If you're angry and you know it, stop and think.



If you're angry and you know it, ...Stop!..........................and think..........It's okay for you to show it

Then ask students to make up their own verses — each person identifying a way of dealing with anger that they can put into three or four syllables. Chant the verse, substituting the new action for "stop and think". If you can also identify some movement to symbolize or demonstrate the action, the chant becomes even more involving and fun. Frequently suggested verses include "take a walk", "punch a pillow", "talk it out", "scream out loud", "write it out".

Such an activity can lead to some questions for class discussion, including:

a. Why is it OK to be angry? What do you have to be careful of?

b. What are some helpful or healthy expressions of anger? Unhelpful or unhealthy ones?

c. How do you usually show your anger? Whom do you usually get mad at and why?

d. Do you ever get angry at others when you are really mad at yourself?

e. Picture yourself in a likely situation in the near future when you will probably get angry. What would you like to do in that situation after having thought about it today? What can help you remember to act that new way?

This chant can be expanded to look at inter-group and international conflict, by asking what are some ways that two groups or countries show anger at each other. Are there alternatives to military force or other destructive responses? Verses might include the following, but these should not be suggested unless the children are having difficulty identifying their own possibilities — "agree to meet", "talk it out", "get a ref", "go U.N.", "go to court", "use the law", "find some sanctions".

2. Our bodies are for loving, not hurting.

One of Francis the Clown's famous cheers is a pantomime exercise in which students have to guess what he is saying. Teachers can copy this easily. Point to the appropriate body part, use four fingers for the word "for" and pantomime the action. Repeat each line several times, until the whole class can say it decisively. The basic components or "body part chants" include:

— Hands for touching, not for hitting

— Face for smiling, not for frowning

— Arms for hugging, not for pushing

— Feet for dancing, not for kicking

3. "Use a Word"

This is Red Grammer's best song on the TEACHING PEACE tape for teaching nonviolent alternatives. The repetition of the phrase throughout the song reinforces the behavior, offered as an alternative in the face of many common negative behaviors children experience daily.

E. Special Conflict Resolution Processes

1. "Peace Table"

a. Introduction. As described by its creator, Do Kirk, the Peace Table is a unique opportunity for students of all ages to experience the process of creative problem-solving and nonviolent conflict resolution and take responsibility for their actions. As she states her goal: "to have children view the Peace Table as an opportunity for them to be heard and understood. If this method is used for punishment, it CANNOT work. The most difficult aspect of the Peace Table process is relinquishing adult power. If you can, the Peace Table will become the most freeing experience that can happen for you as a teacher."

b. Two basic rules: "You must touch the table to talk, including teachers! Children love it when teachers must touch the table. This gives control to the process. Secondly, no one can come to the table and say what has already been said."

c. The process:

— Any table or designated item (e.g., rock, leaf, handkerchief) can be a Peace Table.

— Any time can be appropriate.

— The children involved in the conflict come to the Peace Table and tell what happened from their point of view.

— Anyone in the class can add to the presenting of the problem.

— After the problem has been stated from all points of view, the children are invited to offer alternatives on how the problem could be solved.

— The teacher acts as mediator and clarifier and accepts only specific solutions. For instance, if a child says, "they should be nice to each other", the teacher asks, "how could they do that?"

— The teacher restates the alternatives but never declares which option the parties to the conflict should take. This is up to them to decide once the options have been put on the Table.

— The teacher never asks them to say they are sorry or force adult solutions on them.

— The teacher asks the class to applaud themselves at the end for being Peacemakers and gives special peacemaker stickers or badges to the offended party(s)."

d. Do's reflections on the process:

— "The process generally takes about 10 minutes. Children have no problem listening or staying involved because they learn, after their first Peace Table, that full class participation is always allowed.

— Some teachers object to stopping activities and calling the class together for a Peace Table because of schedules and time. But to make peace a part of children's lives, you must be committed to the concept and be willing to invest what is necessary for success.

— In five years of doing the Peace Table, I learned that it only takes one teacher-initiated Peace Table before children start calling for it themselves. Further, many children have initiated the Peace Table in their homes, neighborhood play and in their next school.

— The Peace Table cannot be done in isolation. Every aspect of your classroom and your teaching methodology needs to become a part of teaching peace, justice, and fairness — bringing Shalom into children's lives in active, real ways."

e. Other benefits :

— It encourages students to share their feelings, but sometimes the teacher has to help the children put words on their feelings.

— It helps to break down adult rigidness and gives children a chance to call the teacher to task and allow the teacher to admit her mistakes, be human, and learn from the children.

— It can add some humor and fun to the classroom, an essential ingredient for a peaceful classroom.

2. **"Peace Blankets" and "Peace Rugs"**

Some teachers as well as families have created a "peace blanket" or a "peace rug" to encourage nonviolent conflict resolution in the classroom. Each class member chooses some symbol of peacemaking that can be sewn or drawn on a quilt or sheet and a group peace blanket is created. Then, whenever anyone has a problem they want the whole class to deal with, they spread the blanket and call the group to sit on it (if spread on the floor) or at it (if spread on a table). The same kinds of behaviors expected of people at the "peace table" are expected at the "peace blanket".

One teacher who created a "peace rug" offers her students the option for self-mediation. When she mediates a conflict, she stresses the following four points:

a. Tell me what happened (each party);

b. What do you want?

c. How can we solve this?

d. Can we share some sign of reconciliation?

3. **"Peace Zones"**

Some schools have designated a certain area as a place for peaceful conflict resolution, quiet meditation, problem-solving. In one school, a corner of the cafeteria was blocked off with two large bookcases. Inside were things like a comfortable rug to sit on, candles, religious and peace artifacts, peacemaking posters. Any individual(s) or groups could go to the Peace Zone whenever they wanted to deal with a problem in a peaceful way. Not only is this a major visible reminder to all students, staff and parents of the school's commitment to peacemaking, it also provides a place for peacemaking to happen.

4. **Class Meetings**

While the "peace table" and "peace blanket" activities are more "emergency measures" in times of conflict, many classes have practiced their peacemaking skills and behaviors on a more regular basis through regular class meetings. This shared approach to making class decisions and plans and resolving conflicts is probably the most important single mechanism for promoting peace and cooperation in the classroom. Some key guidelines for effective class meetings include the following:

a. Schedule them regularly, so there is some predictability. Otherwise the children will not trust the process.

b. Schedule them at a time when the children can focus most readily on issues. The end of the week is often good, as is the end of the day, as a way of reviewing that day/week.

c. Make the agenda available to everyone. One possibility is to have students put agenda items in a box. A committee consisting of the teacher and several students (to be rotated) would select the appropriate items and prioritize them. Be sure students know from the beginning that class meetings should deal with whole class matters, not person to person problems.

d. Include agenda items that involve class planning, perhaps some fun events and community service opportunities. Do not limit the agenda to problems/conflicts only. Otherwise, it is likely to be too negative or heavy.

e. Don't feel compelled to cover every item on a large agenda if some members of the class are having a hard time staying with the process. Start with the most important items and continue the rest at the next meeting if necessary.

f. Begin class meetings with sharing feelings and good things that have happened to each person the past day/week. Create as positive a tone as possible. A "peace blanket" or other environmental factors (music, lighting, etc.) can make a difference.

g. Rotate leadership, perhaps asking for different volunteers each time, so that children get a chance to develop their leadership skills.

h. Be sure that decisions are clear, tasks are assigned, consequences are identified when necessary, and that a "check-in" time has been identified (i.e., a time to evaluate how well a particular solution is working).

i. Decide by consensus, not by voting. Otherwise, there may be losers. One helpful definition of consensus is a proposal that everyone is at least willing to try for one week, even if one or more persons have some doubts about it.

j. Don't always settle on the first solution proposed; brainstorm alternatives before deciding on one.

k. Give everyone a chance to speak. Help less verbal members of the class get their points across.

l. When possible, consider the students' agenda items early in the meeting, so that they feel the process is working for them.

m. When first starting class meetings, concentrate the agenda on "low stake" items, i.e., items less likely to trigger defensiveness.

n. Be sure to evaluate the experience occasionally, perhaps monthly, and make whatever changes members think will make the overall process more helpful.

5. A Peer Mediation Program: RAPP (Resolve All Problems Peacefully)

Background

Conflict is a natural human state. Students tend to deal with conflict within the confines of their own limited experience and knowledge, which often results in fighting or continued hostility. Positive approaches to dealing with conflict that will result in personal growth and conflict resolution can be learned. Suspension and expulsion from school should be a last resort. What has been missing is a structured 'first resort', which can help students solve their problems in the beginning states, before they result in physical contact. If we as a faculty are telling students that they cannot fight, we have an obligation to tell them what they can do instead. We believe that a nonviolent alternative to verbal abuse and physical fighting is something that students want and can learn. With this philosophy, Ferguson Middle School in St. Louis, MO, began a program to train students to mediate conflicts among their peers. The program began in the spring of 1989, with an initial meeting between Barbara Rain (a teacher), Julie Walker (a guidance counselor), and Steve Jenkins (the trainer).

Goals of the program:

1. To reduce the number of conflicts in the school setting (classroom, cafeteria, hallway, outside).
2. To increase student self-esteem by empowering them with the ability to resolve their own conflicts in a way that is satisfactory to them.
3. To teach conflict resolution skills that students can use outside of the school and for the rest of their lives.
4. To reduce the number of suspensions from school for fighting.
5. To share with the students the responsibility of creating a positive school environment, free of strife and violence.

The beginning steps:

1. We started with an after school workshop for faculty to introduce them to the ideas and techniques we would be teaching the mediators and asking the faculty to promote to the students.
2. Our principal then met with assistant principals, counselors and team representatives to ensure their understanding of the program and reaffirm his commitment to it. At every faculty meeting thereafter, he reminded the faculty that we had a new and increasingly effective way of dealing with student conflicts.
3. Teachers nominated students for mediation training
4. Students received seven hours of mandatory after-school training based on the Community Board training model.
5. Students named the program RAPP (Resolve All Problems Peacefully)
6. Mediations were scheduled through the counseling office and conducted during homeroom time, so that there was minimal time out of classes for mediation.

Progress over two years:

1. At the beginning of each school year, teachers nominate students who are then trained as mediators. Our goal is to train 10% of the student population to serve as peer mediators.
2. Throughout the school year, we meet with the mediators one hour after school twice a month. Attendance at these meetings is voluntary but strongly encouraged and rewarded. This is extremely important for keeping in touch with your mediators and reaffirming their importance.
3. We continually seek faculty input to modify and mold the program to fit Ferguson Middle School.
4. The program has been successful beyond anyone's expectations. Mediators have helped their peers resolve their conflicts peacefully over 90% of the time. There has rarely, if ever, been a fight between students who have reached a resolution in a RAPP mediation. Office referrals have been reduced by 50%. Fights, which had been increasing every year, have dropped dramatically with RAPP. In the first semester of the 1986-87 school year, there were 66 fights; 1987-88, 73 fights; 1988-89, 88 fights; 1989-90 (with RAPP), 36 fights; 1990-91, 27 fights.

5. Many teachers have commented on the increased self-esteem of RAPPers. These students are proud to be selected by their teachers and made responsible for maintaining a peaceful school environment. We are noticing a change in the attitude of our student body. There is great prestige connected with being a member of RAPP and associating with lawyers and administrators. Many students want to be a part of RAPP and therefore model that behavior. It is now considered the 'in thing' to break up fights instead of starting them.

6. Teachers also like RAPP because their input is regularly sought and it requires minimal time from them.

Some resources:

1. A procedural manual designed to accompany the training program is available. It includes setting goals, securing support of the administration and faculty, selection of students, letters to parents, memos to faculty, evaluations of the program, advertising the program at school, and administering the program. For a copy, send $3.00 to Julie Walker, Ferguson Middle School, 701 January Ave., Ferguson, MO 63135; 314-521-5792.

2. For training information, contact Barbara Rain through Rainbow Associates, 1575 Dietrich, Foristell, MO 63348; 314-673-2662.

3. For information of such programs in general, contact The Community Board Program, 149 9th St., San Francisco, CA 94103; 415-552-1250; the Center for Peace Education, 103 Wm. H. Taft Rd., Cincinnati, OH 45219; 513-221-4863; and NAME (the National Association for Mediation in Education), 425 Amity St., Amherst, MA 01002.

F. Turning Enemies into Friends

1. What makes "enemies" and "friends"

Ask students to brainstorm what kinds of actions, words, and situations make enemies. Then ask them what makes friends. Many of the activities above, especially in "Peace Pie and Trouble Cake" and "Turning Barriers to Bridges with Bricks", have given students many suggestions already.

2. A step-by-step process

As a way of organizing these brainstormed ideas, construct with the class a step-by-step process for turning enemies into friends. Compare your list with the one outlined in the next unit. You might want to modify that 12-step process to reflect suggestions that emerged in your own class.

3. Put into practice

Encourage each student to identify one relationship that would like to improve, one "enemy" they would like to turn into a "friend", and write out how they might implement each of the steps they think appropriate for that situation. Check in with them occasionally to see how they are doing and provide some class time for a more thorough evaluation of the process after students have had a chance to implement it. Some kind of celebration might be appropriate. This whole activity should probably be integrated with the "Helping Children Become Peacemakers" process.

Peace is when people do not fight. There is no prejudice. And all people join as one, each person their very best self.

Christine O'Keeffe
Age 12

Unit 3: Reconciliation — Turning Enemies and Strangers into Friends

INTRODUCTION

A. Teacher Overview

This introductory unit and the specific ones to follow use the word "Reconciliation" for several reasons. First, it suggests a broader focus than the word "peace" or even "peacemaking". Although our understanding of "peace" is as broad as "reconciliation", many people do not understand it and many are threatened by "peace." These units go beyond the "war-peace" issue to include interracial and interreligious reconciliation as well as international reconciliation. Secondly, "reconciliation" has a Biblical familiarity and we want students to perceive peace and peacemaking as Biblically as well as broadly based.

B. Process

1. Have students reflect on some of the Biblical passages and other religious reflections below. You could use the Dr. Seuss story THE BUTTER-BATTLE BOOK as a way of making this more interesting, unless you want to save the story for the unit on "Dealing with Violence and War".
2. Have students learn the general 12-step process of reconciliation below, perhaps modifying it as they evaluate the specific steps, and apply it to their interpersonal conflict situations.
3. Decide which areas of reconciliation you will include and do them as suggested in each specific process.
4. Study the "prophets for peace" that are appropriate for each of the areas you choose to include. You might begin your consideration of that area with the particular prophets, to concretize it from the beginning.
5. Encourage students to do their ENEMIES INTO FRIENDS booklet or other culminating activity.

C. Resources on images of peace and peacemaking (see also, pp. 10–14)

1. HOW DO YOU SPELL PEACE?, an 8-minute slide/tape presentation by the Mennonite Central Committee of Canada, 1984 (free rental from MCC), on peacemaking as helping others as well as not fighting.
2. Katherine Scholes, PEACE BEGINS WITH YOU (San Francisco: Sierra Club, 1990; 40 pp; cloth $10.95), a holistic vision of peacemaking, with specific peacemaking activities; grades 4-6.
3. UNFORGETTABLE PEN PAL: THE HUMAN RACE CLUB, a delightful 28-minute video ($15.95 purchase from TeleKETICS) for middle grade students showing how to turn strangers and enemies into friends but also how prejudice can destroy a friendship. The animated children's characters are involved in situations with the elderly and people with disabilities.

RELIGIOUS REFLECTION

A. Jewish-Christian Reflection

1. The Hebrew prophets constantly reminded the people that aliens (foreigners or strangers) were to be welcomed and cared for. Isaiah's vision of peace centered on the reconciliation of enemies; see above, pp. 9-10. Swords would be beaten into plowshares and nations would make war no more — 2:1-4. The lion and lamb would lie down together — 65:25. The agents of this peace would be reconciling or suffering servants who would not break bruised reeds or quench wavering flames — 42:3.
2. Christians are ambassadors of reconciliation (2 Corinthians 5:18-20).
3. Be self-critical and open to the truth of others. "Judge not, lest you be judged.... Cast the beam out of your own eye..." (Matthew 7:1-5)
4. Love your neighbor. In telling us to love our neighbor, he told the parable of the "good Samaritan" to answer the question "and who is my neighbor?" Jesus identified with "the least of these" — the poor, lepers, tax collectors, prostitutes, children, women, Samaritans — all the outcasts of his time.
5. Reconciliation comes before worship (Matthew 5: 20-25).
6. Love your enemy (Matthew 5:43-48).
7. Nonviolent suffering love is our weapon. Following the example of Isaiah's suffering servant, Jesus was clear about the weapons of peace and reconciliation. We are to turn the other cheek and walk the extra mile (Matthew 5:38-42). "Father, forgive them, for they know not what they do" (Luke 23:34) "Bless those who persecute you... Never repay evil with evil... If your enemy is hungry, you should give him food... Resist evil and conquer it with good" (Romans 12:14-21).

B. Reflection based on Dr. Seuss, THE BUTTER-BATTLE BOOK

1. Feelings and responses
   a. If this book isn't just about Yooks and Zooks, what is it about?
   b. This story ends unresolved. What kind of ending would you give it? Why?
2. From Seuss to Scripture
   a. If you were to begin this story with a Biblical passage or add one at the end, what passage(s) would you choose?
   b. How does Micah 4:3-4 apply to this story?
3. From Seuss' world to ours
   a. Who are "the boys in the back room"?
   b. "Fight, fight, for the butter-side up, do or die." What are some of the "pep songs" or slogans that feed enmity in our world?
   c. What does this story suggest about how we form "enemy images"?
   d. "We will see." Is there anything for us to do besides wait? How can we affect the outcome of the waiting?

Notes: from Charline Watts, "The Gospel According to Dr. Seuss". The book version is available from Random House (1984; $6.95). Video versions include a 30-minute video and a14-minute filmstrip from MCC.

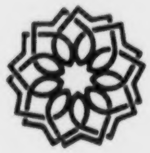
C. Reflections from other religious traditions

1. "If you want to see the brave, look at those who can forgive. if you want to see the heroic, look at those who can love in return for hatred." — The Bhagavad-Gita.

2. "To dwell in a peaceful land, with right desires in one's heart — this is the greatest blessing. Control of self and peaceful speech, and whatever word be well spoken — this is the greatest blessing. To live righteously, to give help to kindred, to follow a peaceful calling — this is the greatest blessing." — Buddha.

3. "The truest and greatest power is the strength of Peace because Peace is the will of the Great Spirit." Native American, Hopi Indians.

4. "That all nations should become one in faith and all men as brothers, that the bonds of affection and unity between the sons of men should be strengthened, that diversity of religions should cease, and differences of race be annulled... These fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." — words of Baha'u'llah, the founder of the Baha'i Faith



5. "Shall I not tell you what is better than prayers and fasting and giving alms to the poor? It is making peace between one another: enmity and malice destroy all virtues." — words of Muhammad.

6. "Who is the greatest hero? One who changes an enemy into a friend." — Avot d'Rabbi Natan, 23.

A 12-STEP PROCESS FOR RECONCILIATION

The process of turning enemies or strangers into friends involves many elements and can be applied to all levels of relationship, from the interpersonal to the international. Obviously some elements will be more applicable to one than to the others. The most appropriate elements that students can relate to are presented here in general terms and then applied to specific relationships in the sections below.

1. See the faces of enemies and strangers.

Preparation for war includes stripping the faces off the enemy, thinking of them in dehumanized images. FACES OF THE ENEMY ON CHILDREN'S TELEVISION, a 13-minute video of excerpts from children's cartoons and adult commentary by Petra Hesse (from the Center for Psychological Studies in the Nuclear Age, 1493 Cambridge St., Cambridge, MA 02139; 617-497-1553), would be a good visual presentation of this reality, perhaps showing the children just the cartoon excerpts and/or video-taping some of your own. The first step in reconciliation is putting faces on those we think of as enemies or strangers. We begin to see them as people like ourselves — brothers, sisters, grandparents, children, etc.

2. Learn their names and stories

Next to our faces, our names are our most personal "possession". To hear our name spoken with warmth or recognition makes us feel good. To say someone's name with warmth is to affirm that person in a special way. To pray for others by name is to enter into a closer relationship with them. Reconciliation requires us to meet, to learn one another's names, and to listen to each person's story and history. This may help us understand someone's behavior that bothered us. This step might also include the history of their group/nation. The more we learn about one another, the easier it is to live together, cooperate, perhaps even become friends.

3. Learn their language.

Reconciliation requires communication. If the human family speaks different languages, then it would be good to go beyond our own native language. This is figuratively true of relationships across generations — adults learning how to communicate with youths or people speaking the same language but in different cultural groups. Learning to "sign" so that we can speak with people with a hearing disability is part of breaking down barriers that they experience in every society. Learning other peoples' languages shows a real respect for them and is always appreciated as a gesture of caring, even if we know only a few words.

4. Be willing to take the first step; apologize and forgive

If we are searching for the truth or the good of all, we must be willing to be self-critical and not put all the blame for hostility on the other(s). If a relationship has involved some hostility and/or hurt, someone needs to take the first step toward reconciliation. "Unilateral initiatives" is a term generally applied to international relationships, where one side makes a gesture of reconciliation (e.g., dismantling a specific weapon system or halting weapons testing), hoping that it triggers a similar response from the adversary, so that the spiral of hostility is reversed. But this can easily be applied to interpersonal relationships. Generally all parties in a conflict have contributed to that conflict. The "blame" may not be equal but it usually touches all parties. Reconciliation often begins when one party is willing to acknowledge its part of the blame, apologize, and seek a dialogue to explore what can be done to heal the relationship. Mutual asking for and granting forgiveness is also essential.

5. Touching, hugging

Apologizing and forgiving are often sealed with physical touch, especially a hug, or at least a handshake in some cultures. We have to be willing to touch one another if we are to turn hostility into friendship.

6. Find some common ground

Disagreement may continue, whether the relationship is between individuals, groups, or nations; but some common ground can usually be found, some area(s) where the parties can cooperate. "My truth" is not "the truth" and my enemies have a portion of the truth as well. This search for "the truth" — for a common ground or resolution that incorporates the needs of all the parties involved — requires listening carefully to everyone's position and the values and assumptions underlying their positions. Feedback or paraphrasing is one way to check how well understood each party feels. Brainstorming possible areas of cooperation and then deciding on one and doing it together can reverse the spiral of hostility and lead to additional forms of cooperation and deeper reconciliation.

Wonderful children's stories about the transition from escalating hostility to reconciliation are Dr. Seuss' THE BUTTERBATTLE BOOK and 19-year-old Dav Pilkey's WORLD WAR WON (1987, 25 pp., from Peace Works, Inc., 3812 N. First St., Fresno, CA 93726; 209-435-8092).

7. Eating together

Eating together is a universal way to build a friendship. But if it is not possible to physically come together at the same table, as with people in different countries, we can eat one another's food.

8. Singing and dancing

Reconciliation to the point of friendship requires us to go beyond recognition, respect, and cooperation. We have to enjoy one another — one another's company and culture. Singing and dancing together are wonderful ways to friendship. But even when we cannot physically come together, we can learn and enjoy one another's music and dance. The song, "May There Always Be Sunshine" (see p. 90), was written by a 5 year-old boy in Moscow. It has been translated in many languages and makes a delightful way of learning a little of these languages. The Jewish songs included in the unit on "Of Dreams and Vision", p. 12, are also enjoyable. See also the song book recommended in the Introduction, p. 6.

9. Prayer

Praying for one's "enemies" is certainly a way of reducing hostility. It is hard to maintain and increase bitterness and hatred when you are truly praying for the well-being of another, especially if you do it daily. Further, if we are praying together with our so-called enemies, praying for one another, that mutuality increases the reconciliation. Finally, if our prayer includes praying from their tradition as well, the reconciliation may go even deeper. Praying from a variety of faith traditions is a concrete way of reducing religious narrowness and bigotry that is often a major source of hostility within and between nations. PEACEMAKING: DAY BY DAY (from Pax Christi USA) is an excellent series of prayer books offering reflections on peacemaking from every faith tradition — for each day of the year. Some of these would be understood by middle grade students.

10. Make the friendship explicit

The general feeling of understanding or closeness needs to become more concrete in a specific relationship. One way to do this individually when you cannot be physically together is by correspondence — pen-pals. Another way that groups (schools, churches, synagogues, youth groups) have chosen is a "pairing" relationship that includes correspondence, special visits, joint projects, sometimes "material aid".

11. Gift giving

Friendships are often sealed by a gift, especially gifts that reflect the giver and/or express how special the recipient is to the giver. Pictures of ourselves, our family, community, etc.; things we make; or special symbols of peace or friendship all make meaningful gifts. One special reconciliation gift that many people have learned to make is the paper peace crane. Made famous by Sadako Sasaki (see below, pp. 46), these cranes can be made and given as symbols of wanting to be reconciled with someone, adding their name and other words that can personalize the gift even more.

12. Standing with your friend, coming to their aid

The real test of friendship is when your friends are in trouble. Are you willing to stand with them, even if others might criticize you? Are you willing to come to their aid, even if it means some sacrifice on your part — time, money, material aid?

Unit 4: Interracial Reconciliation

INTRODUCTION

A. Teacher Overview

Racial polarization in the US is on the increase at the same time as the US is on its way to becoming what some have described as "a minority majority society" (by the year 2030, current estimates say "non-whites" will comprise more than 50% of the population). People of color in the US suffer ever increasing poverty, particularly in areas of housing, health care, and employment. As the gap between rich and poor grows, so grow the barriers between races. But many people of all races and economic classes are doing something about these realities that contradict God's plan for the human family. In the 12 steps that follow, the focus is primarily on overcoming these barriers and developing friendships across racial lines. However, the process does not stop there. It moves into working for societal change as a critical last step in working for interracial reconciliation. But the emphasis in the earlier steps on friendship building is based on the age appropriateness of the various steps and on the conviction that people involve themselves in the risky, time-consuming, sometimes seemingly hopeless efforts for social change to the extent that they have personal relationships that motivate them to such efforts.

B. Process

1. Helping students value diversity is perhaps the first and most important goal for this whole process. Step #4 on commonalities and differences focuses on interaction among students from different racial groups. Some initial work on discovering and valuing differences could be done using some of the activities from the unit on "Global Interdependence", pp 50-51. The song " What Color Is God's Skin" (in Step #1) and the stories on multiracial diversity in general (in Step #2) would also be good starting points for this unit.

2. Some of the 12 steps here involve activities that should be on-going part of the curriculum, like the factual stories in step #2, not just something for "Black History Month", for example. But you may want to focus on specific racial/cultural groups at especially appropriate times of the year (see Step #10), as well as set aside a time for focusing on the general process of promoting interracial understanding and friendships.

3. Two days are particularly significant to focus on. First, to celebrate Martin Luther King Jr.'s national holiday on January 15, see the resources on p. 36 and the suggestions in Step #10. Secondly, because the 500th anniversary celebration in 1992 of Columbus' "discovery" (or "invasion"?) of the Americas presented such a teachable moment for examining racism in the Americas and the urgent need for interracial reconciliation, consider including Columbus Day each year as an essential part of any consideration of interracial reconciliation (see the suggestions and resources in Step #10).

4. If you have an interracial classroom to start with, many of these steps and activities in the 12-step process for interracial reconciliation are more easily done, particularly those involving interracial dialogue and outings. Choose those steps that seem most appropriate to your age group and the amount of time you have for this unit.

5. If you have largely a mono-racial class, you should consider linking with another class/school for the interracial dialogue and outing activities. But many of the other activities can be done with your class alone. Again, choose those that seem most appropriate for your age group and the amount of time you have for this unit.

C. General Resources

1. Groups/Programs

a. The GREEN CIRCLE PROGRAM (see p. 51 below) includes exploration of the enriching nature of interracial differences.

b. The WORLD OF DIFFERENCE program (Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017), used in many US cities to reduce prejudice, especially among school children, has a wealth of resources, particularly on Step #5.

2. Pictures

a. Plum Good Books (P.O. Box 561105, Charlotte, NC 28256) is a mail order company with outstanding books on African Americans for all ages, greeting cards with beautiful pictures of African Americans, and a number of videos and board games.

b. Bridge-Building Icons (P.O. Box 1048, Burlington, VT 05402) has cards and posters of traditional and contemporary saints from all races .

c. Instructor Publications (Danville, NY 14437) has contemporary American Indian Study Prints with teacher guides; posters too.

d. The Black Arts Calendar from the Josephite Pastoral Center (1200 Varnum St. NE, Washington, DC 20017), one on Martin Luther King from Newmarket Press (18 E. 48th St., New York, NY 10017), and the CALENDAR OF BLACK CHILDREN from the National Black Child Development Institute (1463 Rhode Island Ave NW, Washington, DC 20005) all feature African Americans

e. Afro-Am Educational Materials (819 S. Wabash Ave., Chicago, IL 60605) has a wide variety of posters, filmstrips and videos, plays, coloring books, reference books, etc.; K-12.

3. **Books** (see pp. 35-36 and 52-53 and Afro-Am Educational Materials and Plum Good Books)

4. **Toys, records, puzzles and/or games as well**

a. See Afro-Am Educational Materials for a wide variety.

b. Lakeshore Curriculum Materials (2695 E. Dominguez St., Carson, CA 90749) has many multicultural materials including dolls & puzzles

c. Golden Ribbon Playthings (575 Madison Ave., New York, NY 10022) has a wonderful line of African American and Hispanic dolls.

d. One Way Street (P.O. Box 2398, Littleton, CO 80161) has a variety of multicultural puppets.

5. **For student reading**

SKIPPING STONES, A Multicultural Children's Quarterly (from Skipping Stones, 80574 Hazelton Rd., Cottage Grove, OR 97424; 503-942-9434; $15/yr) is a 32-page magazine of stories, art work, games, and other activities by and for children of all ages from all over the world, in Spanish as well as English and occasionally other languages ; with pen-pal opportunities.

B. 12 Steps in the Process of Interracial Reconciliation

1. **See one another's faces**

a. Pictures on the walls in our classrooms, homes, and offices say a lot to people of all ages, especially children. Pictures of people of different races say we value those people and races. They can also become opportunities for learning about the history and aspirations of these races as well as about the individuals themselves. For resources, see especially Afro-Am Educational Materials.

b. Students who want to experience and/or promote interracial friendships should have pictures of their friends in their wallets or in other places where they see them regularly.

c. A delightful way of seeing the diversity of colors in the faces of people is to sing Cary Landry's popular religious song "What Color Is God's Skin" to which the refrain adds "it's black, brown, and yellow; it is red, it is white; everyone's the same in the good Lord's sight." To add the visual touch, you might put on the white face of a clown and have the students add the colors of black, brown, yellow and red, in whatever arrangement they want, to reflect the diversity of skin colors in God's family. It would be good to tell students about the significance of "white face" — the dying of the clown to their individual identity, to take on the face of all persons and to be available to all persons, to come back to life in the colors that the students add to the white. As one clown put it, "The heart of the clown is the heart of every person."

2. **Learn their names and stories**

In terms of individual relationships, have the children introduce themselves to one another by telling what is special about their names (who they are named for, what their name means, etc.). To tell something of their personal stories, each person might briefly describe their family and family history (pictures would make the experience even more concrete and personal). They might also say something about themselves — their favorite activities, places, etc.

In terms of representatives from different races, the pictures in Step #1 could be accompanied by quotations from each person and a short biography. These might be created by the students as part of a research project and attached to the pictures in the classroom. The criteria for which representatives of various races to feature might start with those who worked for interracial reconciliation in some way and should include white Americans as well.

Another way to learn stories as well as history and culture is through videos (which add faces) and books. These include fiction as well as biographies and relate to the next step as well:

— **On multiracial diversity in general**

a. Tony Bradman and Eileen Brown, THROUGH MY WINDOW (Silver Burdett Co., 1986), an interracial family modelling non-traditional roles and with neighbors of various ethnic backgrounds; K-3.

b. Charlotte Pomerantz, THE HALF-BIRTHDAY PARTY (Clarion Books, 1984), the cute story of a birthday party with interracial and intergenerational guests; K-3.

c. Arnold Adoff & John Steptoe, ALL THE COLORS OF THE RACE ($12.95 from Peace Works, Inc), the poetic expression of the thoughts and feelings of a young girl about her unique interracial identity.

d. Arnold Adoff, BLACK IS BROWN IS TAN (Harper & Row, 1973), a Black mother, white father and their children enjoy their different shades of skin; K-3.

— **On Hispanic-Americans (see also p. 53)**

a. Mary Atkinson, MARIA TERESA (Lollipop Power, P.O. Box 277, Carrboro, NC 27510; 1979), the story of a Hispanic girl struggling with her new non-Hispanic environment; K-3.

— **On African Americans**

a. Linda Meyer, HARRIET TUBMAN: THEY CALLED ME MOSES (Parenting Press, 7744 31st Ave. NE, Seattle, WA 98115; 32 pp; paper $5.95), simple well-illustrated story of Harriet's life and struggle against slavery; K-6.

b. John Langstaff, WHAT A CHRISTMAS! THE CHRISTMAS STORY IN BLACK SPIRITUALS (MacMillan, 1988), a collection of traditional African American Christmas songs, with beautifully illustrated Christmas scenes; K-3.

c. Eloise Greenfield, FIRST PINK LIGHT (Thomas Y. Crowell, 1976), a warm story about a small boy and his family; K-3.

d. Eloise Greenfield and Tom Feelings, DAYDREAMERS (Dial Books, 1981), pictures of children accompanied by poem-like text expressing their thoughts and dreams; K-3.

e. Juanita Havill, JAMAICA'S FIND (Houghton Mifflin, 1986), the story of returning something lost, in the context of a loving African American family; K-3.

f. Jim O'Connor, JACKIE ROBINSON AND THE STORY OF ALL-BLACK BASEBALL (Rainbow House, 1989), good insights into racism and sports as well as a "winner" about Jackie Robinson; K-3.

g. Barbara Cohen, THANK YOU, JACKIE ROBINSON (Lothrop, Lee & Shepard, 1988), the story of the impact of Jackie Robinson on the friendship between a Jewish teen and an African American teen; 4-6.

h. Dorothy Chaplik, UP WITH HOPE: A BIOGRAPHY OF JESSE JACKSON (Dillon, 1986), a good biography of a current African American leader; 4-6.

i. Linda Jacobs, BARBARA JORDAN (EMC Corporation, 1978), an important story of a contemporary African American political leader; 4-6.

j. Arnold Adoff, MALCOLM X (Thomas Y. Crowell, 1970), a good biography of this powerful African American leader; 4-6.

k. Eloise Greenfield, PAUL ROBESON (Thomas Y. Crowell, 1975), a good look at his wide accomplishments as well as the racism he suffered; 4-6.

l. Eloise Greenfield, MARY McCLEOD BETHUNE (Thomas Y. Crowell, 1977), a simply written account of this courageous woman's struggle for her people; 4-6.

m. Eloise Greenfield & Lessie Jones Little, CHILDTIMES: A THREE GENERATION MEMOIR (Thomas Y. Crowell, 1979), the story of the continuity of the African American family through the experiences of three loving, strong, and talented women; 4-6.

n. June Jordan, FANNIE LOU HAMMER (Thomas Y. Crowell, 1975), the hopeful story of community as well as personal resistance of racism; 4-6.

o. Abraham Chapman, STEAL AWAY: STORIES OF THE RUNAWAY SLAVES (Praeger Publishers, 1971), memories of slaves taken from Africa, the Underground Railroad, and more; 4-6.

p. Mildred D. Taylor, THE GOLD CADILLAC (Dial Press), a clear picture of life in the US South before the Civil Rights movements; 4-6.

q. Mildred D. Taylor, THE FRIENDSHIP (Dial Books, 1987), wonderful illustrations add to a telling story about racial prejudice in the 1930s; 4-6.

r. Patricia McKissack, MIRANDY AND BROTHER WIND (Knopf, 1988), a delightful story of their relationship, based on the oral southern tradition; 4-6.

s. The "Women of Our Time" series (Puffin Books, 375 Hudson St., New York, NY 10014) has stories for ages 7-11 on Mary McLeod Bethune, Grandma Moses, Diana Ross, and others.

— **On Martin Luther King, Jr. (and Rosa Parks),**

a. Pictures. Afro-Am Educational Materials has a "Bulletin Board Set" that includes a 12"x20" full-color portrait and 12 annotated pictures depicting milestones in his life from children to the Nobel Peace Prize award; $6.95.

b. Recordings. The FREE AT LAST audio cassette from Afro-Am Educational Materials includes his "I Have A Dream" speech and his final "I've Been to the Mountain Top" speech; $10.95. Public libraries often have recordings of his speeches. Afro-Am also has a video cassette of these two speeches; $20.00

c. Audio-visuals. Besides FIGHTING FAIR (see p. 23), Afro-Am Educational Materials has 8 filmstrips and 6 video cassettes about Dr. King, for all different age groups, plus dozens of others on the civil rights movement and other famous African Americans.

d. Books. Both Afro-Am Educational Materials and the King Center for Nonviolent Social Change (449 Auburn NE, Atlanta, GA, 404-524-1956) have a wide selection of books for all ages on King and other civil rights leaders.

e. ROSA PARKS, by Eloise Greenfield, illustrated by Eric Marlow (Thomas Crowell, 1973; grades 2-4); a beautiful biography by an exceptional children's author.

— **On Native Americans**

a. See THE LEGEND OF BLUEBONNET, THE STORY OF JUMPING MOUSE, and THE EDUCATION OF LITTLE TREE, pp. 10–11, and flyer in the pocket.

b. DANCING TEEPEES, poems selected by Virginia Driving Hawk Sneve (Holiday House, 18 E. 53rd St., New York, NY 10022; 1989; 32 pp; cloth $14.95), traditional and contemporary poems about Native American children; K-6.

c. Diane Hoyt-Goldsmith, TOTEM POLE (Holiday House, 1990; 32 pp; cloth $14.95), a story of ways of the Tsimshian nation in the Pacific Northwest, as told by a boy, with some Native American words; 3-6.

d. Charles Blood & Martin Link, THE GOAT IN THE RUG (Parents Magazine Press, 1976), an interesting way to explain the Navajo art of weaving; K-3.

e. Simon Ortiz, THE PEOPLE SHALL CONTINUE (Children's Book Press, 1977), beautiful illustrations and a rhythmic text make for good group reading; uses the term "the people" indicating pride and dignity; K-6.

f. Scott O'Dell, SING DOWN THE MOON (Houghton Mifflin, 1970), a Navajo girl and her family resist relocation and its consequences for their traditional way of life; 4-6.

g. Richard Endoes & Alfonso Ortiz, AMERICAN INDIAN MYTHS AND LEGENDS (Pantheon, 1984), an anthology of 166 Native American stories, with good commentaries showing the differences among various Native American nations; 4-6.

— **On Asian-Americans (see also p. 53)**

a. Yoshiko Uchida, A JAR OF DREAMS (Atheneum, 1981), the story of an 11-year-old Japanese girl living in California during the Depression; 4-6.

b. Ellen Levine, I HATE ENGLISH (Scholastic, 1989), the struggle of a Chinese girl in New York's Chinatown to live with two cultures.

3. **Learn about their culture, history, language**

Students from a particular race could present something of their own history and culture and/or others from that race could make a presentation in class or at an appropriate site apart from school. Students not from that race could also do a research project and/or class presentation involving music, dance, art, food, history, language, etc. For younger students, the language work can be very simple and is meant not only to convey some initial appreciation for differences but also to plant seeds for a future willingness to learn foreign languages.

a. An enjoyable initial musical experience is the "Rapp Song" focusing on racial differences and the word "Hello" in 4 languages (English, Swahili, Spanish, and Malaysian) on the cassette tape TEACHING PEACE by Red Grammer; see above, p. 13.

b. JAMBO' MEANS HELLO by Muriel Feelings (Dial Press, 1974) is a wonderful children's book in Swahili, giving a word or phrase for each of the 24 letters in the Swahili alphabet, accompanied by beautiful sketches that dispel some typical stereotypes about Africans.

c. Learning about and then celebrating special days of different races/cultures is a fun way to include some language learning. See the suggestions in Step #10 below.

d. Learning some Spanish seems more and more important for non-Spanish speaking US people, especially young people who are likely to encounter many Spanish-speaking persons in their adult years, as Spanish-speaking and other "minority" populations of the US grow yearly. One of the best children's books in Spanish or Spanish & English is LA HISTORIA DE ANA (THE STORY OF ANA), the bi-lingual story of a 12-year old refugee from El Salvador, with good drawings and information about the situation in El Salvador and about being a refugee (25 pages, $1.95, from Hope Publishing House, P.O. Box 60008, Pasadena, CA 91106).

4. **Communicate and discover commonalities and differences**

Students from different races in the same class(es) have daily opportunities to communicate, but sometimes teachers overlook opportunities to focus communication on developing friendships. Thus, the following suggestions for situations where students from different races are brought together for a special day or program may be applicable to all interracial communication situations. The goals of this "step" in the process are to begin to break down barriers that keep races separated, to help students discover how much we are alike, and to begin to experience the fact that differences can be enriching and need not be feared, that to be "different" is not to be either "better" or "worse" than someone else — just "different" and therefore unique and special.

a. Before or after personal introductions (see Step #2), if necessary, some ice-breaking exercises could include having everyone standing in somewhat open space and given a series of instructions, one at a time: find someone the same height as you and introduce yourself; then someone with the same color hair; the same first name or first initial; born in the same month; wearing something black; etc. Each time the persons should introduce themselves and have a few seconds to say something to each other.

b. Other activities involving movement are usually effective: playing a short game, learning a new dance, doing a puzzle together, making a banner. Non-verbal activities also add opportunities for insight as well as provide a little more security for children more reluctant to speak.

c. Personally revealing verbal communication exercises could begin with some "my favorite" statements. In pairs (or possibly 3s or 4s), have each person complete statements like these: "my favorite dessert is ...", "my favorite TV show is ...". Include items like singer, sport, animal, place to visit, color, etc. A good way to encourage listening is to let each person know that they will have to introduce their partner to the whole group, recalling as many of that person's favorite things as each can remember.

d. A discussion of commonalities and differences can begin by having the group as a whole name some of the commonalities and differences they discovered as they listened to one another's "favorites".

e. A more formal discussion could begin with the question: "Now that we have begun to discover some of our commonalities and differences, what do you think are the commonalities among peoples of all races?" and have these written on newsprint or the blackboard. Then move to "differences" and write these as well. Some items may occasion differences of opinion which should be allowed. You may want to note some items that you or the students want to come back to for more extensive discussion, if the opportunity is available. At this point, the goal is more to brainstorm ideas rather than pursue in-depth discussions.

f. Time for at least some initial discussion of the importance of differences should be provided. It might be begun by questions like: "What would it be like if we were all exactly the same? What would we lose?" "Does being 'different' mean that someone else is inferior/worse or superior/better than I am? Why?" Older students might be asked to discuss whether "outside differences" usually mean some "inside differences" as well or whether "on the inside" we are all basically the same.

g. The discussion might proceed to questions like: "How do you usually feel inside when you see or meet a stranger from a different race —If you see that person in a store? ... on the street during the day? ... on the street at night? ... in church/temple? ... on the opposite team in a game?" "Why are so many people often afraid when they encounter people from different races?" "Is that fear really justified?" "How can we overcome that fear that keeps us apart from one another so often?"

5. **Identify and experience some stereotypes and words that hurt**

Because of differences, especially "outside differences", people of different races often have stereotypes of one another that hinder mutual relationships and sometimes encourage hateful behavior or are used to justify unfair treatment. Correct perceptions and estimations of others and of oneself, enriching friendships, justice, and social harmony are all casualties of stereotypic thinking and behavior. Excellent resources exist for identifying, understanding and then counteracting racial stereotypes.

a. It is good to begin this consideration by having all students experience some of the negative personal effects of stereotyping, since many white students don't know how people of color feel when they are stereotyped and worse. Ask your students to name all the stereotypes that adults have of them because of their age. Then ask them how they feel about being stereotyped because of their age. That should create some empathy for all victims of stereotypes, hopefully enough empathy for the white students to be open to what follows.

b. A more creative way of asking students of a particular race to identify ways they feel they are stereotyped other than a verbal listing would be to have them pantomime these stereotypes and see if the other students can identify that stereotype. Each racial group should get a chance to respond to the question. Students from different races might also be given a chance to identify any stereotypes they know they have of other races that haven't yet been named. All these stereotypes could be written on newsprint and posted in front of the room.

c. Word association — e.g.,"what do you think of immediately when you hear the word 'Indian'? ... Chinese? ... Black?" — is another way of unearthing stereotypes but might be a little threatening if the group doesn't know each other, unless you focus the words on racial groups that are not represented in the group.

d. Filmstrips from the Council on Interracial Books for Children (available as rentals from IPJ) are excellent. UNLEARNING INDIAN STEREOTYPES is narrated by Native American children themselves and is effective for all elementary grades. THE SECRET OF GOODASME combines stereotypes of Native Americans and African American with stereotypes of women and is geared to 9 to 12 year olds. UNLEARNING ASIAN-AMERICAN STEREOTYPES and UNLEARNING CHICANO AND PUERTO RICAN STEREOTYPES are geared to junior high. Giving students time after seeing any of these filmstrips to share their feelings as well as to identify some of the stereotypes shown is essential.

e. Stereotypes often lead to hateful words, insulting jokes, and sometimes cruel behavior including violence. It would be important for all students to hear what those hateful words, etc. are and how they make others feel. But because such sharing requires a certain level of acceptance and trust, it is necessary to be careful in opening up this issue.

f. As a visual reminder and more dramatic way of recording these stereotypes, hateful words, and other actions that build barriers between people of different races, you might adapt the "From Barriers to Bridges through Bricks" activity on interpersonal reconciliation (p. 23) by writing each one on a cardboard brick (or real brick to which a piece of paper is attached on one side) and build a wall that can symbolize these barriers. Adapt the dramatic process on p. 5, for changing the barriers into a bridge by identifying and writing the opposite behaviors on the other end of the bricks. Some of the bricks will be the same as in any interpersonal relationships, while others will be specifically focused on interracial relationships.

g. THE EYE OF THE BEHOLDER video for teachers (from A World of Difference Program) recounts the experience of an all-white 3rd grade class in Iowa who learned about prejudice firsthand when it was a case of first the "blue eyed students" and later the "brown-eyed students" who were discriminated against. The video shows the impact on these students and their reflections on the experience 20 years later as adults. EYE OF THE STORM is a 25-minute video of the original 1970 experience (also a $25 rental from EcuFilm).

6. **Reach out — apologize, forgive, touch**

   Reconciliation involves some healing and risk. Especially after students have been willing to share how they have hurt or been hurt by others and how they feel about that, it is important to encourage some healing. Students should not be forced to but certainly should be invited to reach out to someone who has been hurt by prejudice or racism and express sorrow and concern. If they have been the source of such hurt and want to apologize, that should also be encouraged. If those hurt are able to express forgiveness, they should be encouraged to do so. Signs of concern, apology, and forgiveness should also be encouraged — e.g., a hug or some other form of touching. All of this might be put in the context of a formal or informal reconciliation service that might include a Bible reading on forgiveness (e.g. Matthew 5: 23-24) and/or racial equality (e.g. 1 Corinthians 12:12-13). A less public and therefore less risky way of expressing sorrow and contrition for thoughts, words or deeds that hurt others would be to write them down on a card which might be burned in a small fire or placed in a basket that might be put on an altar. This latter option might include adding to the card a specific resolution about changing a particular behavior.

7. **Find common ground — learn and/or work together**

   Often friendship develops more by doing than by talking. In schools with mixed race student populations, a lot can be done within the school itself.

   a. Cooperative learning in general is promoted when students are encouraged to do group research projects or even work together as a team of 2 or 3 in an activity that is part of a single day program. Additional projects might be designed that require each partner to do their part of it between now and the next time the group gets together. This might involve some communication between the partners during that interval, which would further the relationship.

   b. Outings or projects in the community that pair up students from different racial groups are helpful. If students can experience themselves working together for the good of others (neighborhood clean-up, visits to a nursing home, etc.), the bond deepens. These projects could include social change activities as well — see possibilities in Step #12 below.

8. **Have fun together**

   Friends are people who enjoy one another. Interracial reconciliation will be enhanced if people eat, sing, dance, play together. Possibilities include:

   a. Cooperative and competitive games/sports are often built into interracial student exchange programs.

   b. Singing and dancing are generally wonderful ways of breaking down barriers, discovering enjoyable things (differences and similarities) about one another, and having fun together. These could involve a joint "talent show" with rehearsed routines or more spontaneous sharing of each group's favorite songs and dances. Each might try to teach the other group(s) one of their songs and/or dances. The more that the whole group can do things together the better. One possibility would be to teach the whole group songs or dances that no group knows — e.g. square-dancing. The adults might teach the group some of their favorite teenage songs and demonstrate their dancing.

   c. Even if students are not together, they can begin to appreciate the music of different racial groups; e.g., THE CHRISTMAS STORY IN BLACK SPIRITUALS, p. 35 above.

   d. Sharing food, especially in a party-type atmosphere, is always a "hit" with students. As part of a special day-long program, an edible afternoon "treat" might supplement a special lunch. Both might be learning experiences as well — an ethnic sweet as the treat, food from difference cultures as (part of) the lunch. If some students have the opportunity to eat at their partner's home, their relationship is liable to grow significantly because of all the ways we get to know someone when we go to their neighborhood, home and family.

9. **Pray and/or worship together**

   Reconciliation is the work of God and to explicitly ask God's help in the process is essential for people of faith. Doing that together adds an element of bonding that goes beyond any individual prayers. Besides the reconciliation service (Step #6) and "Black Spirituals" (Step #8), possibilities include:

   a. A more formal worship service as part of a day together would be helpful to the extent that the students were intimately involved in it, rather than being spectators as sometimes happens during worship.

   b. More informal, spontaneous, intimate opportunities for praying with others may well be more effective. For instance, students visiting a nursing home together might take a moment to pray for some of the residents they are getting to know and to ask for the help to overcome their fears or other obstacles that are keeping them from involving themselves fully in the experience.

c. Students should be encouraged to pray for their new friend(s) on their own. This might be modelled by a moment of prayer occasionally during class time for all the people involved in the program, for interracial reconciliation in general, for specific situations in the community, country or world, and for people working for interracial reconciliation.

d. As part of this prayerful dimension, students should be encouraged to keep a journal of some kind, depending on their age, in which they reflect on their experiences, on the discussions above. This might be part of a "My New Friend" book as suggested in Step #11.

10. Celebrate special days, together if possible

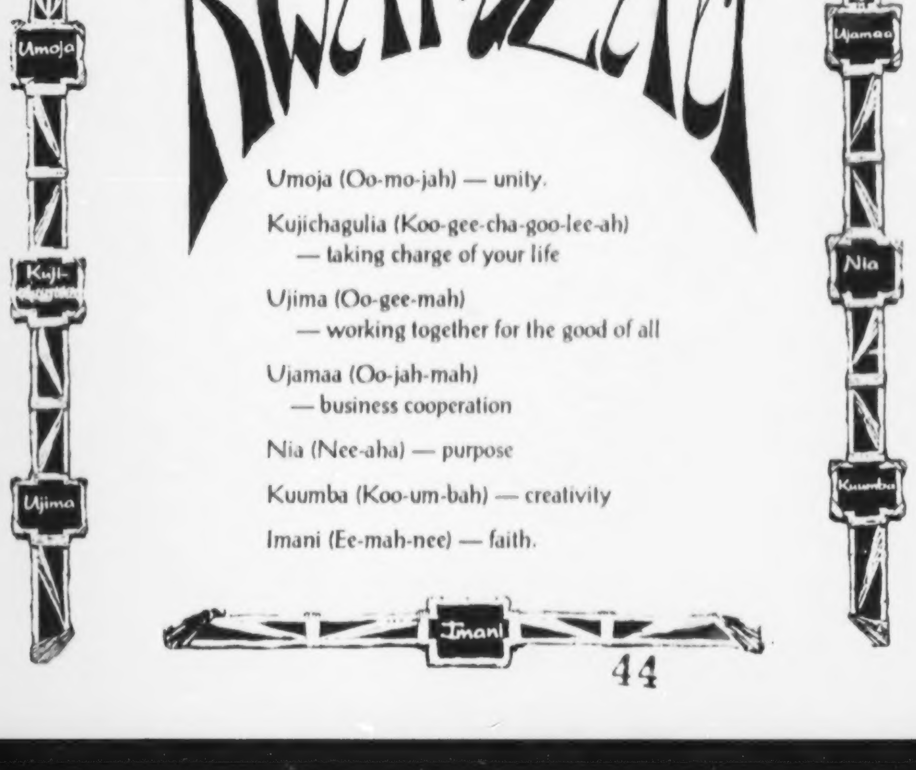
Many of the possibilities in Steps #8 and #9 could be included as part of celebrating special days for different races or cultural groups. The ALTERNATIVE CELEBRATIONS CATALOG (Alternatives, P.O. Box 429, Ellenwood, GA 30049) has many suggestions for Kwanza, Las Posadas, and other multicultural celebrations, as well as from a variety of faith traditions. Limiting ourselves here to African American, Hispanic American, and Native American groups, possibilities include:

a. African American Celebrations

— Martin Luther King's birthday in January is an obvious occasion. Several helpful guides are available for schools, churches/temples, and families for enriching this celebrating: DREAMING GOD'S DREAM by Kathleen McGinnis is especially appropriate for families and schools. A companion volume entitled DREAMING GOD'S DREAM: STUDY MATERIALS FOR CHURCH, HOME AND SCHOOL, is geared to six different age groups in schools and Christian churches (both books ave available from the Baptist Peace Fellowship, 499 Patterson St., Memphis, TN 38111). For children, Linda Lowery, MARTIN LUTHER KING DAY (Scholastic Inc., 1987), is an interesting account of the importance of this holiday.

— The birthdays or anniversaries of lesser known African American leaders are also occasions for commemoration. Student research projects around the people in Steps #1 and #2 could include finding an appropriate date for such a celebration and making recommendations on how to observe that day. For instance, March 10 is now "Harriet Tubman Day".

— As mentioned above, Kwanza is an opportunity for celebrating the African roots of many African Americans. While it is officially celebrated during winter/Christmas vacation, it could be observed in some way right after the New Year, perhaps as preparation for Martin Luther King's birthday in mid-January. The KWANZA COLORING BOOK from Afro-Am Educational Materials is especially helpful for primary students.



Umoja (Oo-mo-jah) — unity.

Kujichagulia (Koo-gee-cha-goo-lee-ah)
— taking charge of your life

Ujima (Oo-gee-mah)
— working together for the good of all

Ujamaa (Oo-jah-mah)
— business cooperation

Nia (Nee-aha) — purpose

Kuumba (Koo-um-bah) — creativity

Imani (Ee-mah-nee) — faith.

Kwanza means "first" and the traditional festival was held when the first harvest was brought in from the village fields. It was a time for giving thanks, taking stock of your life, and making plans for the future. The seven days and principles and their pronunciation in Swahili and meaning are shown below.

The colors red, black, and green are the favorites for Kwanza decorations and gifts. Red stands for the blood of Black people shed for hundreds of years; black for the color of Black people; and green for the land. Each day during Kwanza the family gets together, lights the candle for that day, and talks about the principle of the day. Then they pour a drink into the ground to honor their ancestors (city families use a basket filled with earth). On the last day the family has a feast, with lots of singing and dancing

b. Hispanic American

— Our Lady of Guadalupe: December 12 is the feast of Our Lady of Guadalupe, the day Mary appeared to Juan Diego, a very humble Indian of Mexico. She spoke in his dialect to the oppressed poor and asked that a temple be built for the poor. She gave her people new hope, that some day her people will build a new world based on equality, justice, and love.

— "Las Posadas": "Posada" means "shelter" and Las Posadas commemorates Mary and Joseph's search for shelter when they returned to Bethlehem for the census ordered by Emperor Caesar Augustus. Hispanic Christians re-enact this pilgrimage in mid-December with songs and lighted candles signifying the light of Christ. It can remind all of us of the times people have asked for "posada" and have been rejected through inequality, oppression and injustice and times when we may have refused "posada". It reminds us of the suffering poor throughout the world. The celebration ends in jubilation because the reality is the birth of Jesus who comes to tell us that we are all brothers and sisters, equal in the sight of God, and to give us strength to make the "Good News" of Jesus more of a reality in our world.

c. Native American

— Days that are special to Native American peoples differ for each Native nation/people. Student research projects might include finding what day(s) are important to the nation of a particular Native leader they are researching. Many communities in the US have "pow-wows" organized by the Native people in that area. These are sometimes on individual reservations. Others are in parks in urban areas that bring peoples from several Native nations in the area. Non-Native people are generally very welcome and benefit from these celebrations of Native American cultures. Native foods, dancing, and handicrafts are generally the highlights for visitors. But pow-wows also offer the opportunity to meet Native people in one's area, with the possibility of friendships developing. Many US cities/areas have a Native American Cultural Center that can provide information, speakers for class, cultural opportunities (e.g., classes in weaving, as well as pow-wows), and political or economic action options to benefit Native peoples.

— Thanksgiving offers non-Native US peoples the opportunity to be grateful for all the blessings of this country, many of which were preserved by the Native peoples before us, people who were driven from most of their lands. Thus, Thanksgiving should also be a time for repentance for such injustice and ingratitude, as well as appreciation for Native peoples' caring for the earth. All the suggestions for celebrating the earth in the unit on "Becoming Friends with the Earth" and the readings from Native leaders would be most appropriate for this fall/harvest time.

— Columbus Day is definitely not a day of celebration for Native peoples in the Western Hemisphere. It is mentioned here because of the major celebration in 1992, the 500th anniversary of Columbus' arrival in the Western Hemisphere. In many ways, this is a "day of infamy" for Native peoples because of the destruction of their people, land and ways by and in the wake of Columbus' arrival. Whenever we observe Columbus Day, we should incorporate sensitivity to the feelings of Native peoples, to historical truth, to the realities of their present life, and to our debt to them. Every subsequent observance could be an occasion for a commitment to reconciliation with Native Americans based on truth and justice. In some communities, "Native American Day" is celebrated on October 12. In other communities, it is celebrated on the last Sunday in September.

On the Columbus event, the best resource for teachers is RETHINKING COLUMBUS, a special 96-page issue of the RETHINKING SCHOOLS magazine (1001 E. Keole Ave., Milwaukee, WI 53212; 414-964-9646), with a wide variety of essays, poems, stories, activities and resources for all age students.

11. Make the friendship explicit and nurture it

The longer term goals of any interracial experiences include genuine friendships. Hopefully the previous steps have generated a real desire within the participants for a relationship that will grow. If students have been "paired" during the experiences/program, their relationship can turn more quickly from stranger to friend with some of these follow-up options:

a. A joint longer term project, as suggested in Step #7, might necessitate calls or getting together between school program meetings.

b. Opportunities for home visits for meals, fun, getting to know one another better were suggested in Step #8. Worshipping together in each other's church/temple is another possibility.

c. Exchanging pictures, including pictures of one's family, and placing those pictures in places where they will be seen (e.g., one's wallet, personal bulletin board, a family picture area), keeps the other person(s) visible (vs. "out of sight; out of mind"). Some people like to write notes or letters. If so, these nurture friendships.

d. These pictures might be part of a "MY NEW FRIEND BOOK" in which the student collects his/her pictures, letters from the friend, mementos from events, perhaps some journal reflections. At some point, such a booklet might be shared with the friend as a way of affirming and deepening the friendship.

e. At some point gift-giving becomes appropriate and certainly is a way of deepening a friendship. Obvious occasions like birthdays and Christmas/Hanukkah could be combined with little surprises on days of special meaning to the other person (as in Step #10).

12. Stand with your friend; come to their aid

True friends stand up for one another, are not afraid to be seen with one another, and come to the aid of the other in times of stress or danger. This can be done in a number of ways:

a. **Speak up when others are ridiculed.** Your friend may be the butt of a joke, the object of hateful words or other actions that need to be challenged. Even if the friend is not personally attacked, he or she is part of any joke, words, or deeds directed against their race. Challenging this can be risky, even to say something like "I'm real uncomfortable with jokes like that. I used to think they were funny until I learned how they made others feel. Now I don't like them and don't think they are really that funny anyway."

b. **Challenge institutional racism.** This can sound overwhelming, but it can begin in little ways. Students as well as adults can bring to the attention of decision-makers unjust or inappropriate practices or policies of their institutions — through letters, petitions, calls, personal visits. This could include such situations/items as:

- — stereotypic images or no images at all of African Americans, Native Americans, or Hispanic Americans in theme parks, children's books, on TV shows or commercials;
- — stores that carry toys or greeting cards that feature only white persons on the toys, packaging, cards, etc.
- — media coverage of events that stereotype or fuel hatred for people of color, e.g. Arab-Americans
- — school or community teams whose nickname and/or mascot are some form of Native American — e.g., "Indians", "Redskins". Other races and cultures do not have their identity objectified and trivialized in this way and lots of alternatives are available.

c. **Promote this process of interracial reconciliation.** If the process is proving helpful to a student or group, then it should be promoted more widely. Students can become in this way "ambassadors of reconciliation" and live out their faith more fully (see Bible passages above, p. 29). The possibilities below include many that can be done with a student's new friend, thus enriching that relationship as well:

- — informally telling others about the experience (family, relatives, friends)
- — raising it as a possibility with other groups students may belong to (church/temple youth groups, community teams, scouting programs)
- — writing a letter to the editor of a local paper or an article for a school or neighborhood paper describing the program/process
- — getting a feature story on the program/process on a local TV station or newspaper

Unit 5: International Reconciliation: Dealing with Violence and War

INTRODUCTION

A. Teacher Overview

The war in the Persian Gulf in 1990-91 rekindled the need to include war as one of the essential themes in any peace education program and in the educational experience of all children. Teachers and parents were suddenly looking for ways to help children cope with their intense feelings during the first days of that war. Around-the-clock TV coverage made that war and probably any subsequent war the US may be involved in a national fixation. The US President was able to control the media and mobilize widespread support for the war. Thus, many teachers found it difficult to help their students cope with their feelings and find appropriate ways of thinking and acting. This unit is designed to respond to these concerns and offer ways of developing the kinds of attitudes necessary to make war a less likely option in the future.

B. Process

1. Joanna Macy's ten recommendations for teachers for dealing with children's fears are not something you would present as is to students. They are guidelines for dealing with the issue of war or similar catastrophes. But you might want to see if students can recall their feelings during the Persian Gulf war and then discuss some of these.
2. It would be important to use at least one resource on helping children see the human consequences of war, since they are often so jaded about violence because of how much TV violence they have seen. The story of Sadako Sasaki is generally effective here.
3. Step #2 is a good context for presenting the issue of war toys — why play at war when war is so destructive. Eileen Blanton and Do Kirk both offer creative ways of engaging this issue, possibly including parents. Do Kirk's suggestions for alternatives to violent play are presented in the unit on "Interpersonal Peacemaking", pp. 21-22.
4. Depending on time and how much of this you did as part of the opening unit on "Of Dreams and Vision", you could include a number of the positive images of peace offered there, especially the stories and songs. The Biblical images on p. 29 would also be good to integrate when appropriate.
5. Hopefully you will be including some "global peacemaking actions" throughout your study and will not have to focus on that exclusively through this unit. But if you are not doing so, you should include that section (p. 17) here. The young "Prophets for Peace" — Samantha Smith and Sadako Sasaki — offer inspiration as well as other action possibilities for students.
6. You may want to have your students choose one or two major actions the whole class could take to respond to the suffering of some victims of war in some part(s) of the world.
7. The issues of patriotism and the global family could be considered at this point, as part of reflecting on the kind of attitudes that are needed to reduce the likelihood of war in our world.

C. Some general resources

1. Two excellent workbooks for students (middle school and junior high) are part of the 4-volume Education for Peace series from the Atrium Society (P.O. Box 816, Middlebury, VT 05753) that offer practical skills in peacemaking — Terrence Webster-Doyle's TUG OF WAR (106 pp; paper $9.95) on the roots of war, how we create "the enemy", and nonviolent ways of dealing with violence; and FIGHTING THE INVISIBLE ENEMY (164 pp; paper $10.95) on how we are conditioned to violence and war and nonviolent alternatives to fighting. Both have excellent stories, exercises and opportunities for journaling.
2. Stop War Toys Campaign (New England War Resisters League, Box 1093, Norwich, CT 06360) has a number of resources as well as updated information on war toys.
3. Nancy Carlsson-Paige and Diane Levin, HELPING YOUNG CHILDREN UNDERSTAND PEACE, WAR, AND THE NUCLEAR THREAT (Washington, DC: National Association for the Education of young Children, 1985); a very helpful booklet, as are their more recent publications — WHO'S CALLING THE SHOTS?: HOW TO RESPOND EFFECTIVELY TO CHILDREN'S FASCINATION WITH WAR PLAY AND WAR TOYS (New Society Publishers, 1989; 204 pp; paper $12.95) and THE WAR PLAY DILEMMA (Educators for Social Responsibility, 23 Garden St., Cambridge, MA 02138; 617-492-1764)
4. Kathleen Fry-Miller et al, YOUNG PEACEMAKERS PROJECT BOOK (Elgin, IL: Brethren Press; 1987; 116 pp), has entertaining projects for 4 to 10-year-olds to counter cultural violence and war toys and promote a sense of global consciousness.

5. Carole Gesme, HELP FOR KIDS: UNDERSTANDING YOUR FEELINGS ABOUT THE WAR (36pp; $5.95 from Carole Gesme, 4036 Kerry Ct., Minnetonka, MN 55345; 612-938-9163) is excellent on helping children express their feelings, focusing on the war in the Persian Gulf but more broadly applicable.
6. PARENT'S GUIDE TO NONVIOLENT TOY-BUYING (Discipleship Resources, P.O. Box 189, Nashville, TN 37202), is an excellent 24-page booklet for teachers as well as parents, with names and addresses of companies producing violent toys (to challenge) and nonviolent alternatives (to support).
7. The National Coalition on Television Violence (P.O. Box 2157, Champaign, IL 61820) has an excellent newsletter on TV violence.

BASIC THEMES

A. Helping Children Deal with Their Fears

The first step in helping young people deal with overwhelming issues like war has been addressed by psychologists and peace educators like Joanna Rogers Macy. She offers the following ten suggestions for dealing with children's fears about nuclear war, which are applicable to their fears in the face of any massive social ill.

1. Know our own feelings. As teachers, we need first to identify and appreciate our own fear, anger and sorrow about what is happening to our world. It may help to attend a workshop or talk with a friend about our feelings.
2. Invite children to share their feelings about the world. To do that, we can express our own in a gentle way and encourage them to express theirs. Listening to a newscast or recalling a TV show the children saw, teachers could say, 'It makes me sad to see those weapons (fighting, poverty). How does it make you feel?" Do you ever think or dream about that?" Many children do not know what they feel before they express it. Help them gain control over vague feelings by putting them into words. Drawing pictures can also help articulate feelings. Listening and not interrupting children can help them overcome their sense of powerlessness and isolation. Physical contact is reassuring.
3. Let them know they are not alone in these fears. To know that we as teachers have similar feelings about the world is more reassuring to them than if we pretend to be aloof and unperturbed. We might tell them about how felt when we were little, during the Cuban Missile crisis in 1963, for instance, or for some of us even as far back as the civil defense drills of the 1950s. We might share dreams we had, poems we wrote, or other actions we took. During the Persian Gulf war, lots of children expressed deep sadness over relatives or friends going to the Gulf. Others cried because of loved ones who had died recently. Still others were fearful about their own security in the face of possible terrorist attacks. All need reassurance that such feelings were normal and that they were not the only ones feeling that way. If these feelings come out in the presence of other children, they have the opportunity to grow in empathy and compassion.
4. Acknowledge what we don't know. Children may ask questions we cannot answer. That is all right; it is nothing to be ashamed of; facts may not be needed. Remember that questions are often veiled statements about concerns and fears. Invite children to express the concern behind the question; the expression may help them more than any answer you can give. For example, 'How are we going to get out of the city when the bombs come?" If you do not have a workable plan (and who does?), you can simply say, 'Yes, I've wondered about that, too. What do you imagine might happen here? What feelings do you have about that?'
5. Don't feel we must relieve our children of their painful feelings. They are their feelings, and appropriate to the situation. We can clear up misconceptions that cause unnecessary distress ('No, our school won't be bombed; their missiles can't go that far. But they can hurt other people much closer."). But anguish over killing in war or over the nuclear peril is a component of our experience in this time that cannot be taken or wished away. Sometimes teachers as well as parents want to do our children's worrying and suffering for them. But when we try to do that, we convey the message that we think our children are too weak to handle scary feelings. And to say 'Now just don't worry about such things,' teaches them repression and denial.
6. Let children make choices. We can support them in making decisions about their activities and lives, to the extent they can do so without distress or harm. This helps them build their own sense of power. And we can affirm them for these choices.
7. With our children, take joy in life. We should take time for things like watching a snail, planting some seeds, playing games. We are born with a capacity for wonder and children can help us recapture it. We in turn can convey our own sense of the sacredness and beauty of the web of life, sharing delights we have found in art and music, the inspiration we have drawn from stories of courage, and the treasures of our spiritual traditions. Second to our loving, supporting presence, these are the greatest gifts we can give our children in the nuclear age.

8. Express our faith in God. In the face of overwhelming social evil or suffering as in war, children (and adults) may be asking where is God in all this? How could a loving God whose will for the world is peace allow the human family to do such things to one another? Is violence stronger than love? Is evil more powerful than good? There are no easy assurances we can give children about love conquering all. Children do need reassurance that God truly loves the world. We might share the story of the rainbow — the sign of God's promise never to see the world destroyed again by flood (Genesis 9: 8-16). But does that mean that we will never destroy the world through nuclear war or kill millions in other ways or do massive environmental damage through our thoughtlessness and greed? There are no simple assurances, but Christians believe that Jesus has overcome death, that the darkness will not overcome the light, that if the seed falls into the ground and dies, it will bear much fruit. How to translate this for children is a real challenge. We can tell them about the lives of people of faith like Martin Luther King, who resisted war, racism, destruction of the environment . And we can put our own faith into action.

9. Show them we care enough about our world and about them to engage in actions to avert disaster. Children do not need a safe cocoon so much as a community of shared beliefs and adventures. A study of children undergoing the psychic stresses of the civil rights movements in the South amidst all the fear and occasional violence attendant on school desegregation found a higher level of emotional health among those whose families were actively engaged in the struggle, in spite of the dangers to which it exposed them.

10. Support children in taking action in their own right. There is a great deal that they can do to work for peace and justice.

    a. They can write or draw a letter to the President or telephone the White House (202-456-1111) during business hours; a courteous operator takes all messages.

    b. They can write a letter of support to someone in their community or country who took a stand for peace, especially if they paid a price for doing so.

    c. They can make posters and join rallies. They can volunteer at a local organization, stuffing envelopes, making calls, running errands. They can organize or join a children's action group, where they can discuss, learn, leaflet, march, and raise money for their cause in a variety of ways from lemonade stands to car washes.

    d. They can wear a button that says that they are for peace, justice, and/or the earth.

    e. They could decide to stop playing with war toys and other toys of violence (see below) and perhaps even ask a toy store manager to consider reducing or eliminating such toys altogether. See A PARENT'S GUIDE TO NONVIOLENT TOY BUYING in the Resources.

    f. For victims of the war in the Persian Gulf, the Fellowship of Reconciliation (write to the Civilian Casualty Fund, 515 Broadway, Santa Cruz, CA 95060) is still aiding the victims of all sides in the Middle East.

    g. For victims of the wars in Central America, Quest for Peace (Quixote Center, P.O. Box 5206, Hyattsville, MD 20782; 301-699-0042) continues to respond to the needs of children in Nicaragua. School supplies and sports equipment are especially appreciated. The SHARE program (Box 24, Cardinal Station, Washington, DC 20064) continues to minister to the victims of war in El Salvador.

    h. For victims of violence in other parts of the Middle East, there are a number of engaging options, including support of Neve Shalom/Wahat Al Salam (NS/WAS), a small community in Israel of Jews and Arabs committed to reconciliation, with a special School for Peace. Have your class subscribe to the quarterly Newsbrief from the American Friends of Neve Shalom/Wahat Al-Salam (121 6th Ave., #502, New York, NY 10013; 212-226-9246). Consider making a $25 contribution to NS/WAS, the cost of planting and nurturing one olive tree. NS/WAS produces olive oil as one of their programs in economic self-reliance. The olive tree stands for harmony and peace. Its symbolism, beginning in Greek times and continuing in the Hebrew Scriptures, has always called people to a sense of fullness, of being rooted in God's love, of a promise of renewed life. Younger students might draw olive trees and underneath them depict "enemies" that they would like to see learning to live in peace with one another. The American Friends of NS/WAS have two videos for rent or purchase, WAGING PEACE (5 minutes) and NS/WAS: LIVING WITH THE CONFLICT (25 minutes), that give a visual experience of the project.

B. Seeing the Human Consequences of Violence and War

Often children do not see the human consequences of war, especially when it is glamorized. As one 9-year-old put it when questioned about a video about Airborne Rangers — "Dad, it's OK. They only kill the enemy". When his father explained that the "enemy" was persons like himself, his friends, and his grandparents, he responded, "When they drop those things [bombs], they only fall on tanks."

This same phenomenon of not seeing the enemy as real persons was magnified greatly during the Persian Gulf War. Instead of seeing dead people on the receiving end of our bombs, we were shown the destruction of reportedly military targets by laser-guided bombs, with the precision and excitement of the video games our young people play for hours. Government and military censorship insured that most Americans saw very little of the human suffering — 150,000+ Iraqi deaths, the bombing of the city of Baghdad to the point of "near apocalyptic" destruction, as described by a United Nations team investigating the damage at the end of the war. Language was also used to shield us from these human consequences. Civilian deaths became known as "unintended collateral damage".

Every government and military knows it has a harder time convincing its soldiers and citizens about the rightness of its war policy if people see the so-called enemy as human beings like themselves and become aware of their suffering. While young children should not be overwhelmed by graphic images of war death and suffering, they do need to begin to see and feel and respond to that reality. Some of the books and videos about Hiroshima, for instance, are overly graphic for young children, but others are appropriate as children move into the middle grades. You have to know where your children are and what they can handle. Some of the best books for this purpose include

1. Eve Bunting, THE WALL (New York: Clarion Books, 1990; 30 pp.; cloth $13.95), a beautifully illustrated story of a father and young son visiting the Vietnam War Memorial in Washington, DC and finding the boy's grandfather's name; for younger children.
2. THE VOICELESS VICTIMS PROJECT (Institute for Intercultural Understanding, 620A Distillery Commons, Louisville, KY 40206), photos and stories of victims of war, many in the Middle East.
3. The story of SADAKO AND THE THOUSAND PAPER CRANES (Fellowship of Reconciliation, Box 271, Nyack, NY 10960) is a wonderful place to start for all elementary school children. She was a victim of the bombing of Hiroshima, but her story is much more than her suffering. She was a peacemaker who continues to inspire other children to be peacemakers. The visuals in Eleanor Coerr's book are not disturbingly graphic but nonetheless convey the reality that she suffered and died. An excellent 30-minute video version, narrated by Liv Ullmann, is available as a $15 rental from PRC or purchased from The Sadako Project, P.O. Box 67, Santa Cruz, CA 95062.

C. Images of Peacemaking vs. Images of Aggression

Children are often overwhelmed by images of violence and destruction and need positive images of peace and peacemaking. They are bombarded with images of violence and war — from TV cartoons and prime-time violence, from war toys and other toys of violence, from violent video games, from actual violence in their schools and communities, from the around the clock coverage of a "prime-time war". Then they were bombarded by many post-war videos and toys hyping the weapons and strategies. No wonder many children believe there are no alternatives to violence for dealing with conflict, especially the kind of aggression exemplified by Saddam Hussein. Children not only need verbal reassurance that there are alternatives. They also need to see those alternatives in action. They need counter-images to inspire and enliven their imaginations. There are many possibilities here.

1. Critique the negative images, war toys especially

After a slight drop in the sale of war toys in the late 1980s, fascination with war toys and violent video games has escalated again since the Persian Gulf war. According to the War Resisters League "Stop War Toys Campaign" (see Resources), sales of violent toys rose 700 percent between 1982 and 1987. Violent toys are the leading category of toys sold and make up five of the six best-selling toys in the United States. If the increased sales of war toys are coupled with the cartoons that provide free advertising for them, the results are staggering: the average 4- to 8-year-old will see 250 episodes of war cartoons and 1000 advertisements for toys of violence in one year. The National Coalition on Television Violence says this is "equivalent to 22 days of classroom instruction time each year in exciting, pro-violent entertainment."

One of the challenges for teachers and parents is to find out what attracts children to these toys and provide alternatives. Researchers like Nancy Carlsson-Paige and Diane Levin (see Resources) tell us that children use toys of violence to have a sense of control, to be creative, and to vent feelings of anger and powerlessness. Here are some alternatives for each of these needs. Early childhood educators can do these directly with children. Other teachers can encourage parents to do the same.

a. Extend their sense of control. Children's TV favorite, Mr. Rogers, says one of the most fascinating things about gun-play for little children has always been that it extends their area of control. For a little child, the extent to which their arm extends from their body is the extent to which they have control over their environment. When they put a gun in their hand, it extends that control even farther. But Mr. Rogers suggests that a flashlight accomplishes the same purpose and extends the control pretty far. That's why all little children love to play with flashlights, or with a hose outside in the summer time. Children can also feel a greater sense of control when included in decision-making appropriate for their age, rather than feeling victim to the dictates of adults. Using tools, building their own play-spaces, etc., also provide children with a strong sense of control over their immediate environment.

b. Stimulate creativity. During a family peace festival commemorating the bombings of Hiroshima and Nagasaki, some concerned adults in Louisville began the process of recycling toy soldiers. Children created firefighters, rock stars, scuba divers and kite flyers, by trimming off guns and helmets, adding clay for hair and clothing, and painting the figures. One youth took the idea home and created an entire collection of skateboarders, along with a ramp. Another child transformed his toy soldiers into a collection of circus clowns.

c. Extend their definition of action and adventure. This "recycling" project was further developed to include teaching the children the stories of famous women and then involving them in creating scripts, characters and scenery. The children then used the transformed toy ninjas and soldiers to teach younger children the stories of Rosa Parks, Susan B. Anthony, Anne Frank, and Jane Addams. The children's definition of 'action and adventure' was expanded to include Harriet Tubman leading slaves to freedom by way of the Underground Railroad and Mother Jones leading textile workers to strike in opposition to child labor.

2. **Positive counter-images — toys, books, videos, songs**

a. Stories and videos. In addition to the toys and games just identified, stories and videos are a powerful source of images. The stories in books and videos listed here are just a few of the many available to counter-balance the violent images our children are bombarded with.

b. The story of SADAKO AND THE THOUSAND CRANES (see above) can be combined with making and sharing her paper cranes — with political leaders, friends, teachers, religious leaders, victims or relatives of victims of violence or war. (See instructions, pp. 91–92) As Gandhi encouraged, "what the hands do, the heart learns." If our hands take 5-10 minutes each day to make a paper crane and we reflect during those moments on the significance of that crane, then our hearts will be shaped in the process. We may discover additional actions we can take for peace. In sharing the crane with others, we may also be instruments of their being a peacemaker as well. As part of a focus on the peace crane, you might also invite your students to participate in the Children's Peace Statue project. Students in New Mexico began a 5-year campaign in 1990 to get one million children around the world to endorse and help fund a Children's Peace Statue as a memorial to Sadako in the US complementing the Sadako memorial in Hiroshima's Peace Park. Contact Children's Peace Statue, New Mexico Council of Churches, 124 Hermosa SE, Albuquerque, NM 87108, for their newsletter and other information.

I will write peace
on your wings
and you will fly all
over the world
-Sadako Sasaki

Hiroshima Peace Staue, "Genbaku No Kō No Zo"

c. BUSTER AND ME, a 25-minute video from the Impact Productions (1725 A Seabright Ave., Santa Cruz, CA 95062), using muppet-type characters to show how children feel about war and what they and their nurtures can do; entertaining as well as informative for kids 6-12 and their nurturers. For junior high students, BOMBS WILL MAKE THE RAINBOWS BREAK (20 minutes; from Films Inc., 1213 Wilmette Ave., Wilmette, IL 60091; $20 rental from EcuFilm) is excellent.

d. Cynthia DeFelice, WEASEL (New York: MacMillan, 1990; 119 pp) is a compelling story for middle grades through high school on how to confront evil. Sensitive to the treatment of Native Americans in the US, this story is of a 12 year old boy who struggles with how best to defend his family and others against violence and injustice.

e. Dr. Seuss, THE BUTTER BATTLE BOOK (New York: Random House, 1984; cloth $6.95) shows the futility of the arms race through the story of an escalating conflict between the Yooks and the Zooks; grades 2-5.

f. Dav Pilkey, WORLD WAR WON (1987, 25 pp., from Peace Works, Inc., 3812 N. First St., Fresno, CA 93726; 209-435-8092) is a similar story by a 19-year-old of two kings whose arms race is overcome by the intervention of some smarter and caring animals; K-4.

g. Among popular videos, KARATE KID II presents an engaging image of nonviolent love overcoming hostility. Because of his physical power, the karate instructor main character offers an attractive model for boys especially. AMAZING GRACE AND CHUCK offers 10- to 13-year-olds an inspiring model of what one young person can do for peace. In this case, Chuck gives up his "best thing" (Little League baseball) as a protest against nuclear weapons and is eventually successful.

3. **Envisioning.**

We can invite children of all ages to express their own wish or vision for a peaceful world. This could be in the form of a drawing, a song or chant, a prayer, a banner or collage of pictures. See the unit on "Of Dreams and Vision".

4. **Songs and Chants (see pp. 12–13)**

5. **Counter Images in our Faith Tradition (see pp. 29–30)**

D. Patriotism and Peacemaking

It was difficult for many people during the Persian Gulf war to live out these values of loving our enemy and nonviolent resistance to unjust aggression. It is hard to be both patriotic and prophetic in the midst of war and other massive social evils, when our own country is involved. It was hard for many children as well as adults to see how they could support the soldiers and their families without necessarily supporting the war itself. Disagreeing with the President and being critical of the policies of one's country is difficult any time, but much more difficult when the majority supports the policies and the policies seem successful, at least in the short-term.

Children as well as adults need to understand that love of our country means loving the ideals of our country more than the actual policies or practices. When the policies or practices contradict or threaten these ideals, true patriots work hard to change them. Precisely because we love our country, we want to make it better. If we are criticized or misunderstood by others, we try to explain our position as best we can. But sometimes such patriots have to be willing to pay that price. Besides, the soldiers and their families are willing to pay a much greater price for their loyalty to their country.

And finally, we all must face the question of where our ultimate allegiance lies — to God and God's whole human family and creation or to a particular nation or political ideology. Thus, it becomes even more important to incorporate the Word of God into our teaching of these issues.

Unit 6: International Reconciliation: Global Interdependence

INTRODUCTION

A. Teacher Overview

"Global awareness" has become an educational priority the past several decades. The technological achievements of space travel and mass communication, as well as the growing ecological crisis of the past 20 years, have all escalated an interest and concern in this area. We are beginning to become convinced that the world is an interdependent system, that the peoples of the world are one human family, and that the human family has to learn to live more in harmony with other species of life.

B. Process

1. If you want to begin the unit with some Biblical reflection, it might be good to include the Dr. Seuss story THE SNEETCHES to make it more interesting. If not, you might use the story later in the unit.
2. The unit begins with some discovery activities, focused on commonalities and differences, both of which are important. Do as many as you have time for, but be sure to include time for a consideration of differences being enriching and not meaning inferiority. The more that students can discover and experience the points or realities in this section the better. Consider the possibility of using the GREEN CIRCLE PROGRAM as a more systematic way of addressing these issues.
3. For activities on "interdependence", see pp. 108-111 in EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS, if you have this volume.
4. The 12-step process for promoting international friendships could be done here. A variety of resources for several of the steps are offered below.
5. We encourage you to encourage your students to move from awareness of peoples around the world to pursuing at least one personal relationship, either through individual pen-pals or some kind of class "pairing" with people in another country.
6. These steps could be done especially in relationship to children in Russia and the other states in the Commonwealth of Independent States. Resources for several of the 12 steps in promoting US-Russian reconciliation are offered.

C. General Resources

1. Laura Meagher, TEACHING CHILDREN ABOUT GLOBAL AWARENESS: A GUIDE FOR PARENTS AND TEACHERS (New York: Crossroad, 1991) is a comprehensive program for children of all ages.
2. The National Geographic Society (Education Services, Washington, DC 20036; 800-368-2728) has many helpful resources. Write for their catalog.
3. The Holy Childhood Association (1720 Massachusetts Ave NW, Washington, DC 20036; 202-775-8637) publishes global awareness, mission education, and fund-raising materials for elementary students and teachers, with free maps and resource guides and free samples of other materials.
4. Office of Global Education of the National Council of Churches (2115 Charles St., Baltimore, MD 21218-5755; 301-727-6106) has a variety of global education resources, including CHILDREN HUNGERING FOR JUSTICE, a 21-page curriculum on hunger and children's rights, grades K-4, with a similar curriculum for grades 5-8. While its MAKE A WORLD OF DIFFERENCE curriculum is geared to older students, its creative methods (from the arts and drama to cooking, cartoons, and clowning) are even more appropriate for elementary teachers and some of the activities can be easily adapted to middle grade students.
5. United Nations Association of the USA (485 Fifth Ave., New York, NY 10017-6104; 212-697-3232) has many resources on global education and the UN in particular, including a 1978 publication entitled HELPING BOYS AND GIRLS DISCOVER THE WORLD, still good for infusing global awareness concepts into existing curricula.
6. Linda Bessom, THUMBS UP! TEACHING INTERDEPENDENCE TO GRADES 3 AND 4 (Maryknoll Missionaries, Maryknoll, NY 10545; 1989), a series of activities on the concept of interdependence using the thumb.
7. The MapStore (1636 Eye St NW, Washington, DC 20036; 800-544-2659) provides information on purchasing maps, atlases, globes, travel books, and other geography resources.

BIBLICAL REFLECTION

A. **Jewish-Christian scriptures**: see passages on "Reconciliation", pp. 29–30; also the passages on pp. 9–10. Additional passages include Galatians 3:28 (no distinctions in the Body of Christ) and the book of Jonah (God wants the whole human family to repent and be saved).

B. Reflection based on the Dr. Seuss story, THE SNEETCHES

1. Feelings and responses
   - a. What is this book really about?
   - b. "You might think such a thing (the stars) wouldn't matter at all," says Seuss. Why did those little stars matter?
   - c. How did the Sneetch children learn whom they should and shouldn't play with?
2. From Seuss to Scripture
   - a. "Sneetches are Sneetches, and no kind of Sneetch is the best on the beaches." What Biblical passages speak to this conclusion of the story?
   - b. Using these Biblical passages, how might you paraphrase them to speak to life in the world where we live, work, play and worship?
3. From Seuss' world to ours
   - a. "We know who is who. There's not any doubt." How do you define "who is who"? Is there some reason why we have to have "others"?
   - b. Sylvester McMonkey McBean profitted from the segregation of Sneetches. Who profits from prejudice in our world?
   - c. The Sneetches finally got smart. Why? What does that say about how we might get smart? What will it take for us to affirm our common humanity rather than our starred or plain bellies?

(Notes: from Charline Watts, "The Gospel According to Dr. Seuss". The video version of the story is included on a video entitled THE CAT IN THE HAT/DR. SEUSS ON THE LOOSE, Playhouse Video #6840.)

BASIC CONCEPTS

A. Commonalities and Differences

1. **Initial expressions of this human reality**
   - a. "Hello, Ola, Jambo...", also called "The Rap Song" on the TEACHING PEACE tape that centers on the verse "we all look different but we're all the same". Play this as an engaging expression of this point for children of all elementary grades. Focus a discussion on what makes all of us the same and what is it that makes us different. See if the students know how to say "hello" in any other languages and put these on display for occasional use.
   - b. The last verse of "We're All a Family Under One Sky" (see p. 89) celebrates our unity as a global family.
   - c. "Children Around the World" is a 3' X 3' cut-out set of dolls from 24 different countries that are posted in a circle around the words "Peace on Earth", with those words translated into each language represented and printed at the foot of each doll. This is a beautiful and inexpensive display that can initiate discussion of difference in dress and outward appearance but inner similarities.
2. **Commonalities and differences within the class itself**
   - a. Names can be fun, both first names and last names. Have students find out the origin of their names, i.e., who they might be named for, what is the national origin of their name. These can be shared verbally in class or displayed on a bulletin board with pictures or on a map showing the various countries of origin represented in the class.
   - b. Family history can go beyond country of origin of their last names and include other family members that link students with different countries around the world. If students or their families can speak languages other than English, these could be added to the experience.
   - c. Different racial backgrounds within the class can provide further opportunity to discuss commonalities and differences.

3. **Differences don't make others inferior**
   a. First World peoples, especially in the US, tend to think of themselves as better than other peoples. This attitude can have disasterous consequences in political and economic policy areas. Children need to learn early that all persons and peoples are equal, that they are equal images of the goodness of God. The following are some of the ways to counter the sense of national superiority that most US citizens have.
   b. Most maps children see put the US in the center and make it larger than it really is. The "Peters Projection" map of the world is a good corrective to have posted prominently. Order from Friendship Press, P.O. Box 37844, Cincinnati, OH 45237.

Europe
South America

— Peters Projection Map

   c. You might have students discuss what difference it makes or what do they think about if they see a "Made in the U.S.A." tag on an item.
   d. Ask students what it means to say that "Columbus discovered America" and whether it is really true. Why do people keep saying it? What does it imply about the superiority of European cultures and nations over those of "indigenous peoples"?
   e. The United Nations Declaration of the Rights of the Child offers an opportunity to discuss the basic equality of all children, all people, and why it is that people materially better off think of themselves as better than the economically poor.
   f. Make sure your students learn from people and resources from other countries, including speakers and books.

4. **Differences are enriching, not threatening**
   a. Read the story of AN ENCHANTED HAIR TALE by Alexis DeVeaux (New York: Harper & Row, 1987) about being different and proud. A boy named Sudan has unusual hair that giggles, roars and sprouts wings. Everyone makes fun of him, and Sudan feels hurt until his mother's friend and a group of people much like Sudan show him their self-confidence.
   b. The GREEN CIRCLE PROGRAM of the National Conference of Christians and Jews (contact the director at P.O. Box 1307, Santa Monica, CA 90406; 213-458-2772) offers four 30-minute classroom sessions to explore differences within the various circles students live (from self and family to the world as a whole) and help them see these differences as OK, and then accept people in these different circles as part of their "family" circle.
   c. Family celebrations offer an ideal possibility here. Have students discuss with their families what special holidays or occasions they celebrate that are part of their ethnic heritage that others may not celebrate or even know about. Students could bring in pictures, stories, or foods and other items special to these celebrations. These could be part of a class display or joint celebration at one time during this unit or as the holidays or occasions occur during the year. You might use SMALL WORLD CELEBRATIONS by Jean Warren and Elizabeth McKinnon.
   d. HELPING KIDS CARE has several activities that communicate the enriching dimension of cultural diversity, especially "The World in a Basket", "Eat with a Spoon", "Bread/Rice for the World", and "Try on My Shoe".

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e. You might encourage your students to encourage their families to eat at one or more of the ethnic restaurants in your community and then talk about whether they would prefer such diversity or eating at the same fast-food restaurants they are very familiar with.

f. Have students learn songs from different countries or traditions within their own country. Have them learn some songs in harmony and in rounds and then sing the same songs as one voice, without the differences. Then have them discuss whether it's better that God made us different and what it would be like if we are all the same, sang the same songs, and sang them with the same notes.\

g. This could lead to a more general discussion of the value of diversity and how we are enriched by our differences. Have the students list as many benefits as they can and then some of the shortcomings of being different. Which list is longest? What do they learn from that?

h. Finally, have students discuss why so many people seem to be afraid of people who are different and whether they have ever felt that way and why. Have them identify what they can do to lessen those fears and benefit from the differences in their own classroom and community.

5. **Student expressions of this richness**

a. As a way of students expressing their broader understanding of and appreciation for the diversity of the human family, you might have them draw or make a collage of pictures of their own vision of this human family, focusing on both commonalities and differences as they now perceive them.

b. These individual expressions could be put together in some kind of class mural or bulletin board display.

B. Resources for Steps in Promoting International Reconciliation

1. **See Faces**

a. Audio-visuals are numerous. UNICEF, Church World Service, Maryknoll Productions, and the Mennonite Central Committee (a series on THE WORLD'S CHILDREN) are among the best sources (see p. 7)

b. Magazines like National Geographic, mission magazines like MARYKNOLL, and magazines from other countries like SOVIET LIFE are all good sources of pictures and faces.

2. **Learn their names and stories**

In addition to many of the audio-visuals above that tell stories of individual children, the following books are helpful:

a. On peoples of many countries

— FIFTH WORLD TALES FOR CHILDREN (Children's Book Press), a series of small paperbacks with stories from developing countries; most are bilingual.

— Peter Spier, PEOPLE (New York: Doubleday, 1980; cloth $11.95), a picture book for all ages showing humanity's diversity of customs.

b. On Arabs and the Arab world:

— Jim Haskins, COUNT YOUR WAY THROUGH THE ARAB WORLD (Carolrhoda Books, 1987; paper $4.95), uses Arabic numerals from 1 to 10 to introduce concepts about Arab countries and cultures.

— Florence Parry Heide & Judith Heide Gillian, THE DAY OF AHMED'S SECRET (New York: Lothrop, Lee & Shepard, 1990).

— Diane Stanley, FORTUNE (William Morrow Junior Books, 1987).

— Sue Alexander, NADIA THE WILLFUL (New York: Random House, 1983).

— M. & N. Batmanglii, THE WONDERFUL STORY OF ZAAL: A PERSIAN LEGEND (Mage Publishing, 1985).

c. On Africa, for grades K-3 (see also Step #3, p. 54)

— John Steptoe, MUFARO'S BEAUTIFUL DAUGHTERS (New York: Lothrop, Lee & Shepard, 1987), a Zimbabwean folktale about two sisters, one kind and one selfish, with stunning pictures and a good moral.

— Eloise Greenfield, AFRICA DREAM (New York: Harper & Row, 1977), a young girl learns about her African heritage in a dream.

— Hugh Lewin, JAFTA—MY FATHER (Carolrhoda Books, Inc., 1983), a simple story of an African family and village, with beautiful illustrations.

— Verna Aardema, WHY MOSQUITOES BUZZ IN PEOPLE'S EARS (Pied Piper, 1975; paper $3.95), a wonderful read-aloud book about an African legend, with stunning illustrations.

d. **On Africa, grades 4-6**

— Jacque & Ludo Wurfbain, THE EDUCATION OF NAGOMO (Safari Press; order from Woodbine Co., P.O. Box 3095, Long Beach, CA 90803; 1990; 64 pp; cloth $17.95), a boy in Zaire learns the value of conservation; excellent on the environment and beautifully illustrated

e. **On South Africa, for grades 4-6**

— Milton Meltzer, WINNIE MANDELA: THE SOUL OF SOUTH AFRICA (New York: Puffin Books, 1986)

— Sheila Gordon, WAITING FOR THE RAIN (Orchard Books, 1987), a friendship between two young men, one Black and one white, provides a penetrating look at the system of apartheid.

— TWO DOGS AND FREEDOM: BLACK CHILDREN OF AFRICA SPEAK OUT (Rosset & Company, Inc, 1987), written by children in Johannesburg's Open School, describing life in South Africa and their concerns for the future.

— Peter Magubane, BLACK CHILD (Alfred A. Knopf, 1982), a collection of photographs showing how apartheid affects children.

— Beverly Maidoo, JOURNEY TO JO'BURG (J.B. Lippinott, 1985), two children's journey of mercy reveals the realities of apartheid and the struggle for freedom.

f. **On the Caribbean and Central America:**

— Eloise Greenfield & Amos Ferguson, UNDER THE SUNDAY TREE (New York: Harper & Row, 1987), a collection of poems based on lively pictures of everyday scenes in the Bahamas.

— Brent Ashabranner, CHILDREN OF THE MAYA: A GUATEMALAN INDIAN ODYSSEY (Dodd, Mead & Co., 1987), the life of Mayan Indian refugees and the role of the US in Guatemala.

— Deborah Lattimore, THE FLAME OF PEACE: A TALE OF THE AZTECS (New York: Harper & Row, 1987), a tale of peace using Aztec lore and art.

— Cruz Martel, YAGUA DAYS (Dial Press, 1976; paper $4.95), a Puerto Rican boy living in the US visits his parents' hometown in Puerto Rico.

— Katherine Orr, MY GRANDPA AND THE SEA (Carolrhoda Books, 1990; 32 pp.; cloth $12.95), beautifully illustrated text about the West Indies and respect for the earth, in a faith context; K-4.

g. **On Jewish peoples from different countries**

— Michael Mark, TOBA (Bradbury Press, 1984), the life of a young Jewish girl living in Poland in 1913.

— Kathryn Lasky, NIGHT JOURNEY (Puffin, 1986), the story of a 10-year-old's journey from Russia.

— Chana Byers Abells, THE CHILDREN WE REMEMBER (Greenwillow Books, 1986), moving photographs from the Yad Vashem Archives in Jerusalem about the children who lived and died during the Holocaust.

h. **On Asia and Asian Americans (see also pp. 36, 46-47)**

— Eva Boholm-Olsson, TUAN (Oxfam-America, Educational Resources, P.O. Box 4458, Boston, MA 02211; 617-728-2529; 1987; cloth $11.95), a Vietnamese illustrator helps this beautiful tale give a real sensory feel for contemporary life in Vietnam.

— LOOKING FOR IFUGAO MOUNTAIN (Philippines) and ACKYUNG'S DREAM (Korea) are two of the books in the FIFTH WORLD TALES series (see above).

— Reijo Harkonen, THE CHILDREN OF NEPAL and THE CHILDREN OF CHINA (Carolrhoda, 1990; 48 and 40 pp., cloth $14.95), part of a new series introducing children to individual countries; 3-6.

3. **Learn their language**

   a. An enjoyable initial musical experience is the "Rapp Song" focusing on racial differences and the word "Hello" in 4 languages (English, Swahili, Spanish, and Malaysian) on the cassette tape TEACHING PEACE by Red Grammer; see above, p. 13.

   b. Muriel Feelings, 'JAMBO' MEANS HELLO: SWALILI ALPHABET BOOK (Dial Press, 1974) is a wonderful children's book in Swahili, giving a word or phrase for each of the 24 letters in the Swahili alphabet, accompanied by beautiful sketches that dispel some typical stereotypes about Africans.

   c. Muriel Feelings, MOJA MEANS ONE: SWALILI COUNTING BOOK (Disal Press, 1971) is equally wonderful, with beautiful illustrations accompanying the Swalili words for the numbers one through ten.

   d. Margaret Musgrove, ASHANTI TO ZULU: AFRICAN TRADITIONS (Dial, 1976; paper $4.95), a beautiful alphabet book on African culture by portraying 26 different tribes.

   e. FIRST THOUSAND WORDS IN SPANISH (EDC Publishing, 1979; cloth $10.95), a picture dictionary; also available in Russian, French and Italian.

   f. See the COUNT YOUR WAY THROUGH THE ARAB WORLD, ... THROUGH RUSSIA, and other countries (Canada, China, Japan, Korea, Mexico, Italy, Germany) by Jim Haskins (see above; all available through Peace Works, among others)

4. **Eat foods from other countries**

   a. Cookbooks of recipes from around the world for children include:

   b. BLACK AFRICA COOKBOOK (Determined Publications, Box 2150, San Francisco, CA 94126)

   c. Elizabeth Lambert ortiz, THE BOOK OF LATIN AMERICAN COOKING (Alfred A. Knopf, 210 E. 50th St., New York, NY 10022).

   d. Chi Nguyen & Judy Monroe, COOKING THE VIETNAMESE WAY (Lerner Publications, 241 First Ave N., Minneapolis, MH 55401).

   e. Marie Berger, SOUTH AMERICAN COOKBOOK (Dover Publications, 180 Varick St., New York, NY 10014).

   f. Tami Hultman, THE AFRICA NEWS SERVICE COOKBOOK (Africa News Service and Viking Penguin, Inc)

   g. MAKE A WORLD OF DIFFERENCE (see p. 49) has 18 pages of recipes from these sources.

5. **Songs and dances from other countries**

   Besides TEACHING PEACE and other music tapes listed throughout this manual, there are several excellent collections from UNICEF, including

   a. CHILDREN'S SONGS FOR A FRIENDLY PLANET (1986; $7.50)

   b. SING, CHILDREN, SING; music with original words and translations for 35 songs, dances, and singing games from 34 countries; with photographic illustrations; $3.50.

   c. SONGS FOR A PEACEFUL WORLD, a 7-inch record including "Let There Be Peace on Earth" and "I'd Like to Teach the World to Sing"

   d. HI, NEIGHBOR, a series of records with songs and dances from 36 countries, with accompanying books.

6. **Making the friendship explicit — Pen-pals**

   a. See below for Russian pen-pals.

   b. For Japanese pen-pals, consider linking with a "1000 Cranes Club" in Japan. Students at the Hiroshima International School (3-49-1, Kurakake, Asa Kita-ku, Hiroshima, Japan) began a "1000 Cranes Club" in 1985 and have linked with schools in 23 countries, whose students have made and sent them 1000 cranes. They produced a beautiful 20-page booklet ($3.00) that includes Sadako's story, directions on making the cranes, a list of resources, and a moving letter to students around the world to link with their Club.

   c. For more general information on pen-pals, contact UNICEF or any local United Nations Association office as well as the national UNA office, or the International Friendship League, 55 Mt. Vernon St., Boston, MA 02108.

TAPORI, a special worldwide network of children

The name "Tapori" was chosen by the late Joseph Wresinski as a sign of solidarity with the poorest children. This Catholic priest in France, himself a child of poverty and later founder of the Fourth World Movement, met very poor children in India called Taporis living in train stations and caring for each other. He later wrote to other children: "You are like the Taporis when you look out for others. You can find ways to make the world a better place and to get rid of poverty." The monthly Tapori newsletter suggests projects that help children from different backgrounds build friendships together. A travelling "Tapori Peace Suitcase" with ten 7-foot panels, created around the United Nations Covention on the Rights of the Child, displays the artwork and messages from children living in 35 countries in Africa, Asia, the Americas, and Europe. For more information or to receive the Tapori newsletter ($7/year), contact Tapori, 172 First Ave., New York, NY 10009; 212-228-1339.

C. Steps toward US-Russian Reconciliation/Friendship

1. **See their faces**

    a. In a set of 12 postcards, 12 18 x 24 inch posters, and 72 slides, all called "Forbidden Faces", the Fellowship of Reconciliation's US-USSR Reconciliation Program (Box 271, Nyack, NY 10960) has provided us a wonderful set of Russian faces, including the one below of two Russian girls. They can be sent to friends; posted in our home, school, or church; all as a reminder that we are truly brothers and sisters and as a call to pray and work for reconciliation between our countries.

    b. WHAT ONE CHILD CAN DO, a 30-minute video of a special trip to what was the Soviet Union by a group of North Americans ages 7 to 17, is a heart-warming example of almost all the steps in this process of reconciliation. Viewers see Russian faces; learn their names and stories; see the apologizing, touching, eating, singing, dancing, and gift-giving between the North American and Russian youth. It makes an excellent introduction to this lesson. From Children as Teachers of Peace, 21 Main St., Tiburon, CA 94920; 415-435-9269; available as a rental from PRC.

2. **Learn their names and stories/history**

    a. In terms of letters, the samples below from Russian youth to their Peace Fund, along with their financial contributions, reveal a deep desire for peace.

    b. Having a pen-pal is another to learn stories (see #10 below), especially in conjunction with MESSAGES FOR PEACE, a 20-minute video with 70 letters and drawings of peace by US and Russian children, mostly ages 6-12; rent free from Church World Service.

3. **Learn their language**

    a. For a delightful introduction to the Russian language and a fictional story of US-Soviet reconciliation, see Christopher Raschka, R AND Я [a backwards "R"]: A STORY OF TWO ALPHABETS (Brethren Press, 1451 Dundee Ave., Elgin, IL 60120; 1990; 35 pp in English, 35 pp in Russian).

    b. FIRST THOUSAND WORDS IN RUSSIAN (EDC Publishing, 1979; cloth $10.95) is an effective picture dictionary for children.

    c. Jim Haskins, COUNT YOUR WAY THROUGH RUSSIA (Carolrhoda Books, 1987; cloth $10.95) introduces Soviet life and geography through teaching the Russian numbers.

    d. Some words and phrases to get us started include (with phonetic spelling in English):

— "PEACE AND FRIENDSHIP"	mir ee dróozhba
— "THANK YOU"	spa cée ba
— "PLEASE" and "YOU'RE WELCOME"	pa zhóul sta
— "MY NAME IS..."	meen yá za voot ...
— "WHAT IS YOUR NAME?"	kak vá za voot?
— "GOOD"	ha rah shów

4. **Song and dance**

    a. "May There Always Be Sunshine" (see p. 90), written by a 5-year-old boy from Moscow, uses the images of sunshine and blue sky that are part of the Russian image or vision of peace. They often use it in their letters as a way of wishing peace — "May there be sunshine and blue sky for everyone!" These lyrics can be turned into banners, posters, and other visual reminders of peace and reconciliation. In Russian peace marches, you often see these lyrics on banners. This song in English and Russian is part of a fun 20-minute video of songs and wishes from US children to Russian children — A SONG OF PEACE (from the US-USSR Exchange Program, 3103 Washington St., San Francisco, CA 94115). It is also on the RAINBOW PEOPLE cassette tape.

b. "If All People ..." (see pp. 86–87) is an old Russian folk tune and dance that celebrates our connectedness with the whole universe. The lyrics are a wonderful call to live our lives with gusto! If we would live as if we were "songs" — with such joy and vitality — we could have a tremendous affect on the world. Even the stars would be so affected by our magnetism that they would turn into "dancing circles".

5. Prayer

The Fellowship of Reconciliation has a "Prayer for Peace" in English and Russian. The English and Russian versions are printed on a green postcard that makes an attractive and meaningful greeting card. An appropriate holiday message can be added to the back to personalize it as an invitation to friends to join in this international reconciliation effort.

6. Make the relationship explicit — pen-pals and pairing

a. Kids 7 to 18 or whole school classes who want Russian pen-pals should write to Kids Meeting Kids Can Make a Difference (Box 8H, 380 Riverside Dr., New York, NY 10025; 212-662-2327). Print your letter (in English is fine, but if you can add a few Russian words, that's even better), with your return address at the bottom, and put it in an envelope with your name, home address, zip code, age and sex printed in the upper left-hand corner. They will send your letter to Russia and hopefully you will hear from a Russian youth within several months. They ask for a $2.00 contribution to cover costs.

Other sources, for both adults and children wanting Russian pen-pals,

b. Peace Links (747 8th St. SE, Washington, DC 20003; 202-544-0805);

c. Soviet-American Penfriend Exchange, (P.O. Box 1828, Canal Street Station, New York, NY 10013)

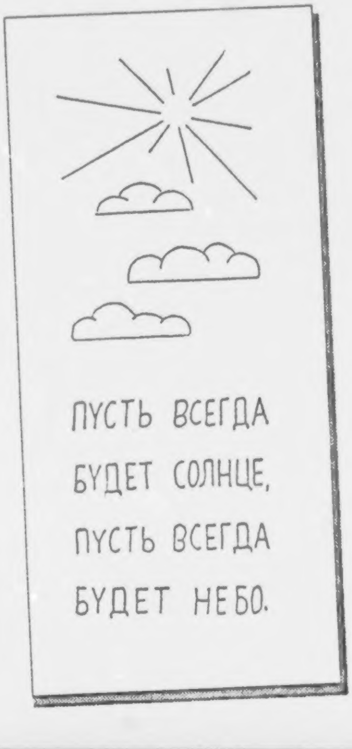
d. World Contacts Network (14370 Fairway Dr., Eden Prairie, MN 55344; includes Eastern Europe).

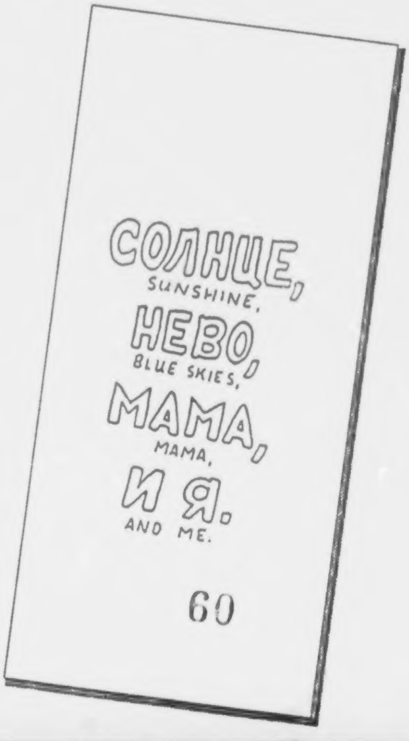
7. Gift-giving

There are many sources of gifts for new Russian friends.

a. The Fellowship of Reconciliation has buttons with "PEACE" and "МИР" on them, friendship bookmarks and T-shirts, postcards with children's peace art.

b. IGE Peace Partners (415 Ethel St., Grand Rapids, MI 49506) has a wonderful set of friendship bookmarks for young children, in both English and Russian, with cute sketches as well, including one with the words from the song "May There Always Be Sunshine".





Two Russian children and some children's letters to the Russian Peace Fund.

My name is Natasha, I am five years old. I am sending 20 kopecks that my mummy gave me to buy an ice-cream. I want peace. Let the sun always shine! Let there be peace!
Natasha A.
Alma-Ata

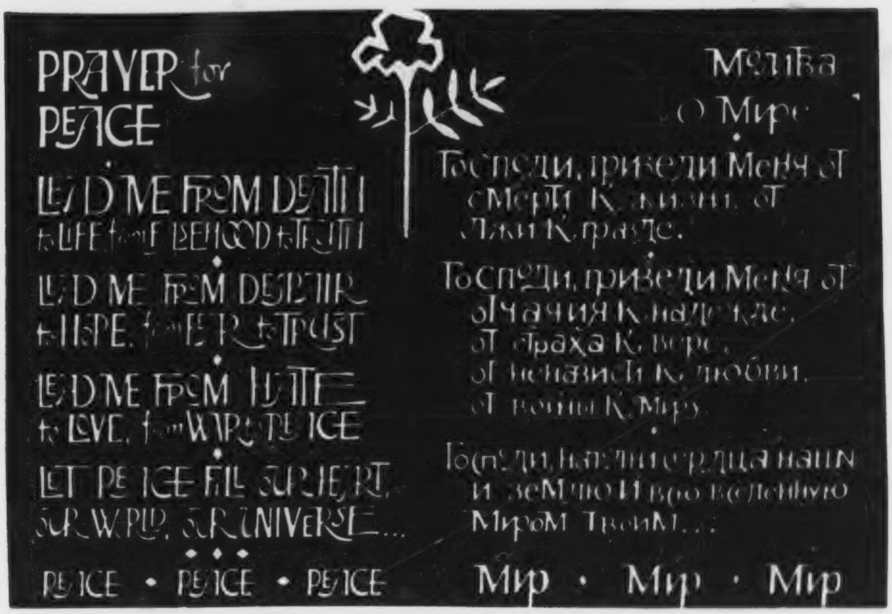
I want the children of the planet to be friends. I want the sun to shine brightly. I want everyone to laugh and to be good friends. I do no want the clouds to hide the sun. I wish peace to all people, old, young and very young. Peace to the world!
Anya Shmarysheva

I want the children of Nicaragua to be as happy as we are. I do not want them to know what war is, I want them to be friends with other peoples, and with the Soviet Union.

Marina Suiana, 5th-grader, Saratov
10 roubles

This year we have decided to send some of the toys to the children of countries fighting for freedom and independence. We wish the children of the world a bright sun, a clear sky and a happy childhood.
Do-It-Yourself group council
Gorky

Grown-ups need peace.
Children need peace.
People all over the planet need peace.
Birds need peace, and the fishes, too.
And animals also need peace.
Everyone needs peace,
Everyone on the Earth!
Svetlana Bogdanova



PRAYER for PEACE

LEAD ME FROM DEATH
to LIFE from FALSEHOOD to TRUTH

LEAD ME FROM DESPAIR
to HOPE, from FEAR to TRUST

LEAD ME FROM HATE
to LOVE, from WAR to PEACE

LET PEACE FILL OUR HEART,
OUR WORLD, OUR UNIVERSE...

PEACE • PEACE • PEACE

Молитва
о Мире

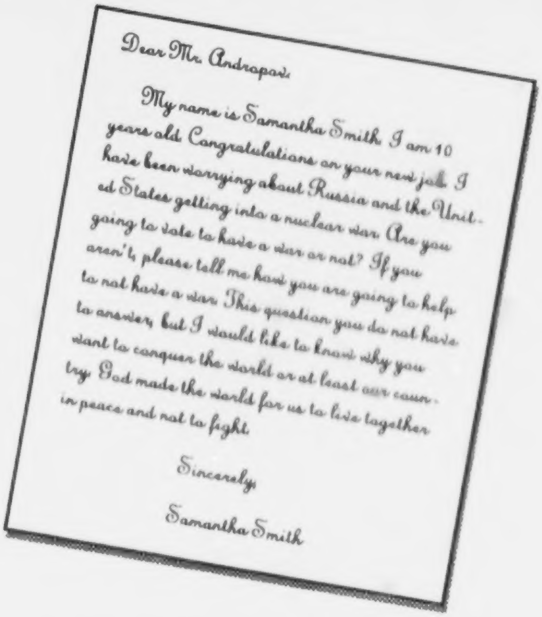
Господи, приведи меня от
смерти к жизни, от
лжи к правде.

Господи, приведи меня от
отчаяния к надежде,
от страха к вере,
от ненависти к любови,
от войны к миру.

Господи, наполни сердца наши
и землю и всю вселенную
миром твоим...

Мир • Мир • Мир

BEST COPY AVAILABLE



Dear Mr. Andropov,

My name is Samantha Smith. I am 10 years old. Congratulations on your new job. I have been worrying about Russia and the United States getting into a nuclear war. Are you going to vote to have a war or not? If you aren't, please tell me how you are going to help to not have a war. This question you do not have to answer, but I would like to know why you want to conquer the world or at least our country. God made the world for us to live together in peace and not to fight.

Sincerely,

Samantha Smith

D. The Example of Samantha Smith

1. Her letter and story

She was only 13 when she died, but she had touched the imaginations and lives of millions with her unique initiative in international peacemaking. She was not a child prodigy, just an ordinary 10 year old — good at track and field hockey, loving animals and horseback riding and rock music. But she woke up one morning in 1982 and wondered "if this was going to be the last day of the earth." She had read about the nuclear arms race and thought: "It all seemed so dumb to me". So with the encouragement of her parents, she wrote a letter (above) to Soviet President Yuri Andropov.

Mr. Andropov responded with a long, thoughtful letter in which he invited Samantha and her parents to visit the Soviet Union. Samantha did just that, and became a symbolic ambassador for peace, She made trips and appearances on behalf of international cooperation and understanding. After her visit to the USSR, she and her father wrote the book, SAMANTHA SMITH: A JOURNEY TO THE SOVIET UNION. In 1984 she hosted "Samantha Smith Goes to Washington: Campaign '84", a 90-minute special in which she interviewed US presidential candidates for the Disney Channel. On August 25, 1985, Samantha and her father were killed in a plane crash. Two months later, the Samantha Smith Center was founded by her mother, Jane Smith. The main project of the Center is its Youth Summer Camp Exchange with Russian and American kids each attending camp in the other country. The first Monday in June is "Samantha Smith Day" in Maine. All schools and citizens are urged to "observe the day in appropriate celebration and activity for peace and brotherhood."

2. Some action possibilities and resources (see also p. 17)

a. Write our political leaders about peace. Discuss Samantha's response when asked what would she tell a young person who wants to get involved politically: "Write a letter to whoever is president at the time and tell him what you think. Hopefully he'll realize what you think. If all kids did it, that'd be great."

b. Read Samantha's statement and ask your students what strikes them as most important in it: "I received thousands of letters from kids who were amazed that I wrote that letter and took the trip. They thought it was a real brave thing to do. Well, I was not brave. You just have to do things you believe in. I hope kids see that they can make a difference and that it is OK to speak out. I helped people think about world problems in a new way. I do not want people to give up hope. I think I showed that you should not be afraid of your ideas or worry just because no one else has tried something before. Go ahead and do it! The trip gave me more hope than before about world peace. When the Soviets decide to be friends, boy can they be friends! We just have to remember that peace is possible."

c. Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (Pittenbruach Press, P.O. Box 553, Northampton, MA 01061) has a 4-page chapter on Samantha Smith and short descriptions of 10 other children who have worked for world peace, including some beautiful reflections from participants in the PEACE CHILD play . It also describes the formation of "It's Our World Too" (IOWT) peace clubs for children ages 5 to 18, first started as a peace petition campaign in 1982 by then 11-year-old Paul Gravelle. Paul still answers inquiries about starting similar groups (P.O. Box 326, Winterport, ME 04496; 207-223-4159) but encourages interested youth to create their own versions.

d. Samantha Smith, A JOURNEY TO THE SOVIET UNION (Little, Brown & Co., 1985; available through the Samantha Smith Center, 9 Union St., Hallowell, ME 04347; 207-626-3415). Get the Center's "biographical packet" on Samantha and subscribe to the Samagram Newsletter that is mailed to supporters 2-3 times a year.

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Unit 7: Solidarity with the Poor

INTRODUCTION

A. Teacher Overview

Because of the inequalities in the factual interdependence of the human family, the global friendships we encourage need to include the poor in a special way. This is especially true for people of faith. The Jewish and Christian scriptures are quite clear in showing God's special love for the poor, what some call God's "preferential option for the poor." This unit is designed primarily to put young students in touch with their faith tradition's emphasis on caring for the poor, in touch with the poor themselves, and in touch with actions that they can do with and on behalf of the poor. This relationship and these actions must always keep in mind the importance of the dignity of those who are economically poor and be as mutual as possible. The goal throughout all this is genuine "solidarity" — a personal relationship that expresses itself in prayer, love, and action.

For a fuller treatment of this theme, see the corresponding unit in the Grades 7-12 Volume, which includes a 12-step process for promoting solidarity with the poor and "prophets for the poor" profiles on Dorothy Day, Archbishop Oscar Romero, Cesar Chavez and Jenny Boyce, a teen example.

B. Process

1. To show students it is possible for children to be involved in this issue and make a difference in the world, you might start the unit with a presentation of Trevor Ferrell, especially his video.
2. Some of the Biblical passages should be shared, perhaps performing the parable of the "good Samaritan" or using the Dr. Seuss story HORTON HEARS A WHO as ways of making this more interesting.
3. Besides the story of "Robert, Age 4" and 1990 statistics on US poverty and children, you might use one or more of the stories (Trevor, Nicaragua, GRANDMAMA'S JOY or SOMETHING SPECIAL FOR ME) for communicating some minimal understanding of poverty and the poor.
4. Have students consider some of the many action suggestions in the examples of Trevor, Bunny Pan y Paz and Bear Hugs and their friends and invite them to do one or more of them.
5. If you decide to offer the option of the MY SOLIDARITY WITH ... booklet, encourage its use throughout this unit.
6. Consider some of the group actions suggested in this unit and decide as a class whether to do one or more of them. Be sure to consider the Tapori children network (above, p. 54) and the Child Forester program in Guatemala (below, p. 73) as two additional group possibilities.

C. Some resources

1. In addition to their resources on p. 49, Church World Service has published two 32-page curricula in 1991 — CHILDREN HUNGERING FOR JUSTICE, one for Grades K-4 and the other for Grades 5-8. Both focus on basic facts about hunger and children's rights in the US and overseas, with student action possibilities and linked to the UN's World Food Day observance.
2. Stacy Chbosky, WHO OWNS THE SUN? (Landmark Editions, 1988; 26 pp.), an extraordinary book by a 14-year-old author and illustrator on helping children understand the need for human rights, justice and equality.
3. Eloise Greenfield, GRANDMAMA'S JOY (Putnam, 1980), the touching account of the courage and love of a little girl and her grandmother in the face of having to move from their home; K-3.

BIBLICAL REFLECTION

A. Scripture — see all the passages in the unit on "The Prophets" in the Grades 7 – 12 Volume. Recall the vision of Jesus, p. 10 above.

B. Reflection based on the Dr. Seuss story HORTON HEARS A WHO

1. Feelings and responses
   a. When have you felt like Horton — no one else seems to hear?
   b. In your life, who have been the scoffing kangaroos? the mean Wichersham Brothers?
   c. How have you replied to their scoffing? Why do you suppose they haven't heard what you hear?
   d. When have you felt like a Who — nobody can hear the noise you are trying to make?
   e. Who is Horton for you — the one who won't let you down?

2. From Seuss to Scripture
   a. "A person's a person, no matter how small," says Horton. What Biblical stories or passages speak to this theme? Is this what it means to "do justice" (see Micah 6:8 and Amos 5:25)?
   b. What other Biblical themes do you hear in this story?
3. From Seuss' world to ours
   a. What difference would it make to run the world according to Horton's principle "A person's a person, no matter how small"?
   b. How would it affect things like
      - how your family celebrates Christmas/Hanukkah
      - how you use your time
      - how schools, churches, communities and countries spend their money
   c. Where is the voice of Jo-Jo needed in our world to yell "Yopp!"? What would the "Yopp" be (in 25 words or less)?

(Notes: from Charlene Watts, "The Gospel According to Dr. Seuss". For a video version of the story, along with THE GRINCH WHO STOLE CHRISTMAS, contact MGM Video, #MV 500176.)

SOME REALITIES OF U.S. POVERTY AND CHILDREN: "Robert, Age 4"

Meet Robert. He is only 4 years old, but already he carries burdens heavy enough to stoop the shoulders and dash the dreams of a grown man. Robert lives in a tiny apartment over a bar on St. Louis' Near South Side. His family is headed by his 20-year-old mother who dropped out of high school when Robert was born. He also has a 2-year-old brother and an 8-month-old sister. The family rarely ventures out of the apartment, which is dark and cluttered with empty soda bottles and soiled clothing. They have no central heat. Because his mother feels the neighborhood is unsafe, Robert spends much of his day inside staring at television. While his favorite cartoons trigger laughter, the sound of footsteps on the apartment stairs make Robert cringe. His mother's boyfriend drinks too much. Twice in the last week he has hit Robert, shouting that the boy was dumb and worthless.

Robert's mother wants a better life for her children. She knows Robert, who was treated for lead poisoning as an infant, and his brother and sister are behind in their immunizations. Unfortunately, the children have not seen a doctor since the neighborhood clinic closed. Yesterday Robert's mother called the WIC program (a special supplemental food program for women, infants, and children) and was told that current funding had run out. She could receive no service. "Check back in 6 months," a voice told her. "But what about today?" she thinks. It is always difficult to secure the resources to keep the family together and operating. Sometimes it is impossible. Ever since she lost her job at a nearby laundry, she often finds herself depressed, thinking "what is the use?"

Robert does not use those exact words, but even at his tender age he is beginning to develop a sense of hopelessness. His dreams extend only to the hope his mother one day will buy him one of the toys he sees advertised on television. Robert is scheduled to begin kindergarten next fall. He will enter school with a number of developmental, academic, and social disabilities. He is unlikely, either in school or elsewhere, to receive the assistance needed to overcome the deficits imposed on him. His prospects for leading a reasonably comfortable, productive life are dim.

(from the report of PROJECT RESPOND – ADDRESSING THE NEEDS OF ST. LOUIS CHILDREN AT RISK, April 1991).

"One Day in the Life of America's Children"

689	babies are born to women who have had inadequate prenatal care		
719	babies are born at low birthweight (less than 5 lbs, 8 oz)		
129	babies are born at very low birthweight (less than 3 lbs,5 oz)		
67	babies die before 1 month of life	105	babies die before their first birthday
1,849	children are abused or neglected	2,989	children see their parents divorce
135,000	children bring a gun to school	1,512	teenagers drop out of school
1,295	teenagers give birth	3,288	children run away from home
1,629	children are in adult jails	34,285	people lose jobs

(from the Children's Defense Fund, 122 C St. NW, Washington, DC 20001; 202-628-8787; 1990)

SOME PROPHETS FOR THE POOR

A. Trevor Ferrell

1. His story

Growing up third in a family of four children, Trevor Ferrell has attracted local, national, and worldwide attention. It began as a simple spontaneous act of charity. At age 11, Trevor saw a TV news clip about the homeless in Philadelphia. He talked his father into driving him through areas where the homeless hang out. At one stop along the way, Trevor jumped out of the car and gave a pillow and a blanket to a man sleeping on the streets. From that night, December 8, 1983, to the this day, Trevor has not missed a night on the streets! The following nights he took food and eventually "Trevor's Campaign" grew to feed hundreds of people nightly out of a travelling van, open a temporary shelter for up to 40 homeless men, women, and children, a thrift shop to collect donations and clothes, and now "Next Door" (a shelter complete with a range of social services for health, employment, etc.). Trevor was honored by President Reagan four times, including a mention in his State of the Union Address. "The parable of the good Samaritan certainly applies to Trevor. Philadelphia, "the City of Brotherly Love", is enhanced because of him, and so is our nation as a whole!" the President said on March 14, 1984. Trevor has twice visited and worked with Mother Theresa in Calcutta. Now that he has graduated from high school, Trevor plans to continue this kind of work in the future. Meanwhile, he hits the streets every night in his van, nurtures some special friendships in his shelter, answers many letters, and does a little speaking, something that does not come easy to this shy and unassuming young man. But he has mobilized over 1000 volunteers in Philadelphia as well as inspiring people all over the world.

Trevor doesn't say much about himself. But when he does, lots of people are touched. "I am only one, but still I am one. I cannot do everything, but still I can do something. But because I can't do everything, I will not refuse to do something I can do."

His parents wrote a book about him — TREVOR'S PLACE — and pointed out that it hasn't always been easy for Trevor, especially at the beginning. When taunted by his 6th grade classmates — "Hey, Trevor, got a blanket for me?" — Trevor replied, "If I see you on 8th and Walnut, I'll be glad to give you one." Some boys had hit him at recess in the school yard, and he was hurting on the inside too. He felt like an outsider. He never told us in those first months, but he would sometimes go quietly to his room and cry. (p. 19)

Talking with an adult volunteer about the reluctance of some street people to be helped: "It's just like a kitten, a little kitten that feels strange. You put down a little bowl of milk and first of all, the kitten won't come. Or if you get near it, it'll shoot out its claws. You just do it again and again, and bit by bit the kitten learns that it can trust you and then everything is okay." (p. 85)

To the question 'what have you learned from helping street people?' Trevor replied: "It's taught me that people aren't always what they seem to be. They might look mean to you, but when you go over to them, they're good, they're nice." (p. 106)

2. Some action possibilities

a. Go to a shelter, donate clothes there, and/or help serve a meal at a soup kitchen.

b. Show Trevor's video to others and raising money and supplies for the homeless in one's community

c. Support Trevor's Campaign or join a similar effort in your own community. Contact Trevor's Campaign for specifics.

Trevor's Campaign
For the Homeless

3. Some resources

a. The video, TREVOR'S CAMPAIGN (from Trevor's Campaign for the Homeless, 137-139 E. Spring Ave., Ardmore, PA 19003; 215-642-6452), is a moving 6-minute glimpse of Trevor, his father, and the street people for whom his "campaign" operates.

b. Frank and Janet Ferrell, TREVOR'S PLACE: THE STORY OF THE BOY WHO BRINGS HOPE TO THE HOMELESS (Harper & Row, revised 1990, 159 pp), is his parents' account of Trevor and his "campaign"; beautiful!

c. Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (Pittenbruach Press, 15 Walnut St, P.O. Box 553, Northampton, MA 01061; 35 pp) has a 3-page chapter on Trevor.

B. "Bunny Pan y Paz," Some Special Kids and Nicaragua

1. Her fictitious story

Bunny Pan-y-Paz grew up in a shanty town named "Open Tres" near Managua, the capitol of Nicaragua in Central America. Her parents named her "Pan-y-Paz", which means "Bread and Peace" because they knew she was special and would somehow make a real difference in the world. They hoped she would give her life for these two values that are precious to all the peoples of the world. She and her family were very poor and her country was ruled for many years by a dictator. In 1979, everything changed. The dictator was chased out of the country by the people and a group of rebels called "Sandinistas".

The name of Bunny's town was changed too — to Ciudad Sandino (Sandino City), named after Augusto Cesar Sandino who fought against the US marines who had invaded Nicaragua and stayed from 1911 to 1933. The Sandinistas were also named after Sandino, whom many of the people of Nicaragua think as their George Washington.

And Bunny's life changed too. For the first time she got to go to school. Her school building was only a large shack, but it was school and her teacher was wonderful. She learned about the world and began studying different languages. She and her classmates also got shots for the first time in their lives. They didn't like the needles but they were glad to know that they would not have to get polio or measles or other diseases that used to kill so many of the kids in her country.

Bunny and many of her classmates were such quick learners that when they were 14 years old in 1981, they got to learn how to teach others how to read and write. 100,000 others, mostly teenagers, joined Bunny and her classmates and left their towns and cities and went into the mountains and hills of Nicaragua where most of the 3 million people of Nicaragua live and work as farmers. These farmers were very poor and had never been allowed to learn to read and write. These teenagers were going to be their teachers. Each teenager went to one family. During the day Bunny and her friends helped the family plant and raise their crops. At night she would get out her blackboard and be their teacher. After 5 months, almost all of these poor farmers had learned how to read and write their own name. Bunny felt so proud. She felt proud about herself, because she was very scared at first. But she felt even more proud about the family she lived and worked with.

Bunny went back to school eager to learn as much as she could. Later, as Nicaragua's delegate at an international youth meeting in the Soviet Union, she met a woman from the United States named Betty Bumpers. Betty was the founder of a group named PEACE LINKS and was touring the Soviet Union as a "peace link" between the women of these two countries. When Bunny and Betty met, they became friends right away. Betty invited Bunny to visit her in the United States where she became known as "Peace Pal" and met Francis the Clown. She joined him for several months visiting schools, churches, and synagogues, telling kids about her friends in Nicaragua and inviting them to be "Peace Pals" too. Actually, she asked them to become "Amigos de los Niños" ("friends of the children"). She gave them these ideas about how to do this:

2. Some action possibilities and resources

a. AMIGOS DE LOS NINOS is a 15-minute slide/tape presentation for middle grade and junior high schools on the children of Nicaragua and how North American children can help them; from IPJ.

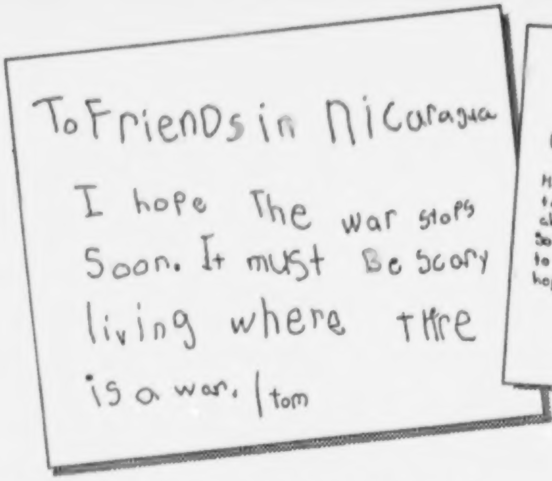
b. They could make sacrifices like skipping snacks and desserts and sometimes drink some good cold water instead of all the soda kids drink and save that money and give it to hungry kids in Nicaragua or even in their own community. One group that would turn this money into food and other things kids need in Nicaragua is Quest for Peace (P.O. Box 5206, Hyattsville, MD 20782).

c. Kids could also send Quest for Peace school supplies (pencils, notebooks, crayons, rulers, etc.), sports equipment (baseballs, soccer balls, bats, gloves, etc.), musical equipment, light-weight clothing, and basic medicines like aspirin, to be shipped to Nicaragua.

AMIGOS DE LOS NIÑOS
PLAYGROUNDS
NOT
BATTLEGROUNDS
FRIENDS OF THE CHILDREN OF NICARAGUA

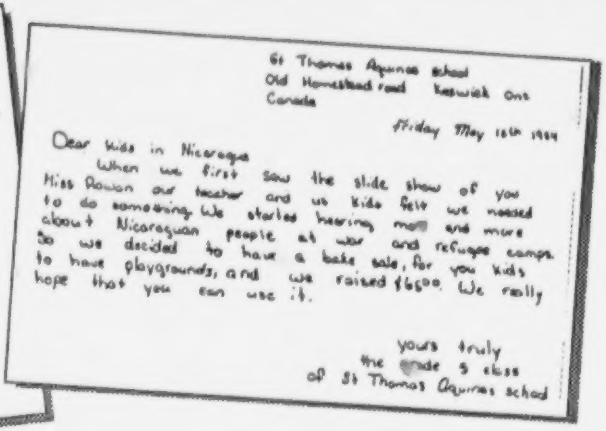
d. Another group has been helping to build "Playgrounds not Battlegrounds" in Nicaragua ever since 1983. They got several built and have started to help a village named Mulukukú build a Women's Center that will have a day-care center attached. School supplies and sports equipment are needed here too. For a newsletter or more information, contact Mary Jo Brauner, 504 Antioch Lane, Ballwin, MO 63011; 314-227-7445.

e. Other kids and adults continue to write letters to the President and their representatives in government asking that our government send the people of Nicaragua the kind of aid they need to rebuild their country after the war that caused so much damage during the 1980s.



To Friends in Nicaragua

I hope The war stops
Soon. It must Be scory
living where thre
is a war. | tom



St Thomas Aquinas school
Old Homestead road Keswick Ont
Canada

Friday May 18th 1984

Dear kids in Nicaragua
When we first saw the slide show of you
Miss Rowan our teacher and us kids felt we needed
to do something. We started hearing more and more
about Nicaraguan people at war and refugee camps.
So we decided to have a bake sale, for you kids
to have playgrounds, and we raised $65.00. We really
hope that you can use it.

yours truly
the grade 5 class
of St Thomas Aquinas school

3. **Some kids who became "amigos de los niños"**

   a. Tom Robinson became "un amigo de los niños" when he was only six years old. He knew a man who was going to Nicaragua over Christmas with a group called Witness for Peace. This delegation was collecting money for playgrounds for the children of Nicaragua. Tom decided to help. He talked with his parents about it and finally decided that he wanted to give all the money he had saved since he was two years old. He put it all in a brown paper bag and brought it to his friend's house on Christmas. It added up to $16.06. Tom felt so good about sharing it. So did his parents. And he wrote a letter (above) to go with his gift.

   b. The 5th grade class in Thomas Aquinas School in Canada sent $65 and a letter (above) when they heard about the "Playgrounds Not Battlegrounds" project. They wanted to help too.

   c. Kathy and Kristen Herning were 13 and 10 when they visited Nicaragua during Christmas vacation in 1989-90. Their family was part of a three-family delegation going to be with the people of Mulukukú, a remote village in the center of the country. They had duffle bags full of school supplies, clothes, sports equipment, and medicines to give to the people, but they soon realized that they were receiving even more from the people. And it was friendship that was the most important gift of all. They wrote about the trip in this way:

   "Before the trip, I wasn't sure I wanted to go because of my own fears and doubts. The whole idea of going to a different country scared me. Maybe it was the fear of not being able to communicate or the doubt that I would ever be accepted by the people. Most of all, I think I felt I was leaving a sense of security behind.

   After the trip, I'm glad I went because I experienced a trip of a lifetime. Looking back on my fears and doubts, what I thought I feared was only in my mind. I learned that those things didn't matter. What mattered was the way I presented myself. I learned that you are accepted by the people for who you are. The people are the real reason I am so glad I went.

   What surprised me the most was the poverty. I mean I hear about poverty in my everyday life, but to see it first hand was different. It was shocking to compare what I had myself to a family of five in Nicaragua. I couldn't believe how much we have and often take for granted, and how little these people have. Yet they take advantage of every little item they have!" — Kathy Herning, 13

   "Before the trip, I wasn't sure I wanted to go to Nicaragua because of the shots and the disgusting aftertaste of the malaria pills. But the shots didn't really hurt that much. I'm glad I went because of all the fun experiences we had there. What surprised me the most was when we were told what a treat it was to go to the lagoon to bathe because it was so far away and so clean. But when we got there, there was a dead pig just floating on the side.

   Another thing I remember well was when we decided to help in the beanfield. I had an image of all of us planting seeds in neat little rows, but it was not at all what I expected. When we got there, we saw a whole bunch of long palm-type leaves and you found a stick with a small piece of a branch still on it. You had to pull the leaves down to the river. The Nicaraguan people were probably thinking that we were just in the way. They laughed a lot!" — Kristen Herning, 10

   d. The 3rd grade class at St. Mary Magdalen School heard about the three families going to Mulukukú. All during Advent they collected aluminum cans and took them to a recycling center where they got $40. They used the money to buy a soccer ball and some simple musical instruments. Everyone in the class autographed the soccer ball. On New Years' Day, the ball was presented to the kids and the organizer of sports for Mulukukú in a special "pre-game ceremony" before the families and their Nicaraguan friends had a baseball game in a cow pasture. The 3rd graders were excited to see pictures and a video of this presentation when the families returned to St. Louis. And they want to keep helping the new day-care center that will be built next to the Women's Center in the village.

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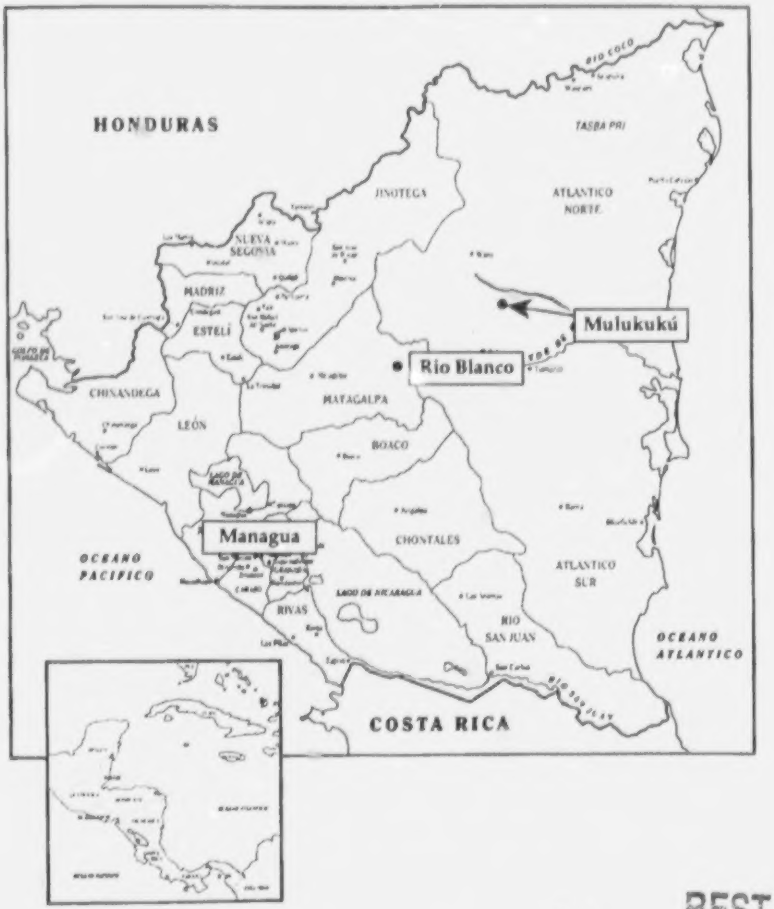
4. Grethel Montoya and the Women's Center

Grethel Montoya is a 31-year-old Nicaraguan woman whose dream it is to have a Women's Center in Mulukukú. She is the mother of four children and the head of the "Organized Women" ("Mujeres Organizadas") group in the village. She appealed to the mothers and daughters of the three-family delegation to form a "sisterhood" with their Nicaraguan women friends and help make her dream become a reality. With that, the Maria Luisa Ortiz Collective was formed. In one year, more than $10,000 was collected and construction begun. A carpentry workshop was built to train the women as carpenters. A truck was financed and delivered in 1991. Hopefully by early 1992 the Women's Center will be completed, but the village will always need "sisters" and "amigos de los niños" as partners.

Mulukukú was born with a special spirit. Formed in the mid-1980s by families living in the surrounding hills who came together for greater safety from attacks by the "Contras", the village was completely destroyed by Hurricane Joan in October 1988. As Grethel said so poignantly, "we escaped across the river that night and woke up the next morning and looked back at our village, completely destroyed. We had to grit our teeth and decide to start all over again." They did! And we can work with them. That's why Kathy and Kristen and the others felt so good about working in the beanfield and hearing their stories and seeing them rebuilding their houses.

And it means a lot to Grethel and the other 35 "Organized Women" and their families. As Grethel put it in a recent letter: "People like you are the manifestation of God for us." It goes both ways. People like Grethel are the manifestation of God. In the book of the Hebrew prophet Amos, he points to signs of God's "Kingdom" coming into being in these words — "they will rebuild the ruined cities and inhabit them" (Amos 9:14).

REPUBLICA DE NICARAGUA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LEÓN
MATAGALPA
BOACO
Managua
OCEANO PACIFICO
CHONTALES
ATLANTICO SUR
LAGO DE NICARAGUA
RIVAS
RIO SAN JUAN
OCEANO ATLANTICO
COSTA RICA

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C. Bears Hugs and Her Special Christmas Magic

1. Her story

You probably remember how much Bear Hugs likes giving "warm fuzzies". Well, her hugs and candy kisses and stuffed animals are especially appreciated in nursing homes and shelters for homeless people. She has a special way of making friends with the poor and lonely, but she didn't figure it out all by herself. As the following story shows, it was an 11 year-old boy named John Jost and his 9 year-old sister Jennifer who showed her how to turn her "warm fuzzies" into Christmas magic and miracles.

"THAT'S WHAT CHRISTMAS IS ALL ABOUT" (as told by Francis the Clown)

Christmas has long been consider a time when "magic" happens, understood usually as the magic of love. I experienced this in a wonderful way when I first began clowning. As Francis the Clown, I have been doing what I call "peace magic" — the magic that happens when we care for others, care for the earth, take first steps in healing hurts, learn how to communicate in other peoples' languages. I have several stuffed animal friends who perform this magic with me. The secret of this magic? "Magic fire" from Gretta the Green Dragon, a green hand puppet whose fiery breath is really the fire of love (making her a symbol of the Holy Spirit in my routines). Well, I discovered in a special way that Christmas how children of all ages can be even better magicians that Francis and his animals. I share the following story in hopes you can tell it to your students and then follow-up with some of the activities suggested below or others of your own. I entitle the story "Bear Hugs, John Jost, and the Magic of Christmas".

The story begins December 20, 1986, at Deaconess Manor Nursing Home in St. Louis, where Francis the Clown and his stuffed animal friend "Bear Hugs" reported to the activities director before visiting the residents. "Please make sure you see Charlotte Brooks in Room 216 today, Francis," said Karen. "She hasn't smiled at anyone for weeks, never talks anymore, and hardly eats anything. We think she has given up. Maybe you can cheer her up." "I'll try," replied Francis and he headed for the second floor.

It was noon and Charlotte was in her wheelchair with her lunch tray in front of her. But she was just sitting there with her head down. Hard of hearing, Charlotte did not hear Francis enter. He sat right across from her, tapped her on the shoulder. When she looked up, he put "Bear Hugs" right in front of her face. Immediately she grabbed the small stuffed animal and pulled it to her cheek. Then the magic happened. A radiant smile crossed her face and she began talking. It was several minutes before Francis could interrupt, saying it was time for him to visit others on the floor. When he reached out for "Bears Hugs", Charlotte grabbed on tightly and said, "Can't I keep her?" "No," replied Francis, "she's the only one I have. I want to share her with others too." At that, Charlotte started to cry. So did Francis. He didn't know what to do. Finally, he took "Bear Hugs" out of Charlotte's reluctant hand and went to the next room. But he was not happy, not at all satisfied that he had done the right thing. "Bear Hugs" had worked a miracle, he was convinced. But he wanted others to have access to that same miracle. What should he do?

Francis lived with that question for several days. The Saturday before Christmas, he was performing at Union Station, a special St. Louis shopping mall. As he told the story of the magic ("miracle") that "Bear Hugs" had done only days before, a young man in the crowd raised his hand and called out — "Francis, my mom gave me $10 to buy some things for myself. If I gave you half of that, would you go to that bear store at the top of the escalator and buy a "Bears Hugs" for Charlotte Brooks?" And he reached into his wallet and pulled out a $5 bill. Francis was stunned. "You mean you'd give me half your money for Charlotte?" "Yes," replied the boy, "that's what Christmas is all about." Francis asked him his name — "John Jost" — and his age — "11". Just then, his sister called out, "Francis, if I give you $5, will you give it to someone else at the nursing home? Mom, may I borrow $5? I promise I'll pay you back!" And she gave Francis a second $5. Her name? Jennifer Jost, age 9.

With $10 in hand, Francis proceeded to the bear store as directed by John Jost and found two more "Bear Hugs". At the counter, he got a strange look from the sales person who asked what the animals were for. Francis explained what had just happened and that he would be taking them to the nursing home. At that, the sales person, who also happened to be the manager, lit up and said, "if that's what you do with them, then you can have any stuffed animal in this store at half price. I'd like to help too!" Well, John Jost had started a whole series of magical happenings.

On Christmas Day, Francis took the four stuffed animals he got for $10 and gave them to four residents of Deaconess Manor, Charlotte first. Her reaction? A frown at first, because she thought she was supposed to pay for her "Bear Hugs." But when Francis explained what had happened, the frown was re-

placed with another miracle smile. Six more times Francis visited Charlotte, each time taking her "Bear Hugs" from her windowsill and stroking her cheek with her new friend. The last time was Easter Sunday, 1987. Charlotte was no longer able to get into her wheelchair and spent her days confined to bed. She was sleeping this time, but when "Bear Hugs" snuggled up to her cheek, she opened her eyes slightly with a gentle smile. Francis put his hand in hers. They prayed together for a few moments. He kissed her forehead and then she settled back into her sleep. It was the last time Francis saw Charlotte, for she died shortly afterwards. But Francis knew that she died with a peacefulness that only the magic of an 11-year old boy could provide. She died knowing that she was special. Francis told her that. But it was the magic of John Jost, whom she never met, that was the most special part of it all. Without John, there may not have been a "Bear Hugs" to make Charlotte's last months special. Francis may not have been nearly as attentive and compassionate without John and his "Bear Hugs".

And the magic goes on! Every time Francis tells this story, magic happens. Kids all over St. Louis and around the United States have been giving their stuffed animals to lonely people — in nursing homes, in shelters for kids and adults, to members of their own families who are in the hospital or lonely at home. Francis alone has collected over 500 stuffed animals in four years and delivered them to places as far away as a day-care center in a tiny village in central Nicaragua. And it all started because of John Jost. "Thanks, John, for showing us what Christmas is all about!"

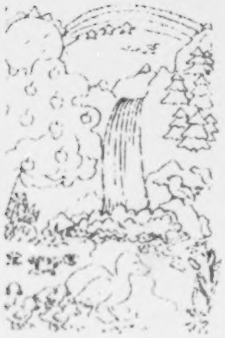
2. Some action possibilities

a. After telling this story, you might ask your students whether they have some ideas about how to be like John and make the "magic of Christmas sharing" happen in their families, or as a class or school. There are a number of possibilities you might ask your students to consider if they don't raise them themselves.

b. See how many students have stuffed animals they would like to donate and to whom. Brainstorm as a group all the places where stuffed animals would be appreciated (and perhaps "why" as well). The idea is for them to take their gift(s) in person, because it is their person even more than their gift that the recipient really needs. Hopefully a friendship can be the result. In this way, your students may begin to realize that "ministry" is more than helping someone or "doing for" others. Ministry is more "doing with", developing a mutual relationship in which the giftedness of each person is realized. You can encourage your students to find out as much about their new friend(s) as they can. Asking a person to tell you something of their own story is a wonderful way of affirming that person, of helping someone realize their dignity or worth as a person. Maybe the recipients can teach your students something they enjoy or are good at. Whatever the specifics, the relationship becomes more mutual than a one-way giving. It is interesting to see how much easier it is for many students (of all ages) to go into a nursing home or shelter if they have something with them. The stuffed animal serves as an "ice breaker", something to talk about.

c. For students reluctant to deliver their stuffed animal(s) in person, there are many possibilities. If your school has service projects that include places like nursing homes, shelters, neighborhood centers for the elderly, even prisons, some of your students might provide the stuffed animals for those who do go. They can also be mailed — to a lonely or sick out-of-town relative or to children in other parts of the world (e.g., a project or mission your class/school may be connected to). Francis got his stuffed animals for the children of Mulukukú, Nicaragua, from several schools in St. Louis. He continues to collect them for this purpose as well as the other places he visits. You might also contact one or more clowns in your area, offering to supply them with stuffed animals for their nursing home visits (something many clowns do or might do if it were suggested to them). Your students could have a "multiplier effect" throughout your area. Pretty soon hundreds of people will be experiencing the healing that "warm fuzzies" like stuffed animals and pets can provide. It will be that "magic of Christmas" happening year round. Birthdays, Valentine's Day, Easter (when bunnies are especially appropriate), and "just because you're you" days are all wonderful opportunities for extending the "magic of Christmas sharing".

"Thanks again, John Jost!"



Unit 8: Becoming Friends with the Earth

> "The first peace,
> which is the most important,
> is that which comes within the souls of people
> when they realize their relationship, their oneness,
> with the universe and all its powers,
> and when they realize that at the center of the universe
> dwells the Great Spirit,
> and that this center is really everywhere,
> it is within each of us."
>
> —Black Elk

(from THE SACRED PIPE: BLACK ELK'S ACCOUNT OF THE SEVEN RITES OF THE OGLALA SIOUX, University of Oklahoma Press, 1953)

INTRODUCTION

A. Teacher Overview

Our sense of "family" must include the earth itself, as has become abundantly clear in recent years, if the human family is to survive. God has given us the earth as our common home and as the source of our life. We are finally learning that the human species is connected with all other species and mistreating them will ultimately mean mistreating ourselves. Thus, the unit on "Becoming Friends with the Earth" completes this study of "Global Interdependence."

B. Goals and Process

1. **To enhance children's natural awe for creation and build this into their everyday environment and experience.** If we as teachers can rekindle our own sense of wonder, it will help us take this natural excitement of children into learning experiences that promote care for this world. Primary grade children especially need to experience the themes of this unit in many concrete "hands-on" ways, to feel empowered, take ownership and find out that they can make a difference. Section III, provided by Do Kirk, offers a number of engaging activities to do all this, as do many of the suggestions in the 12-step process in section II.

2. **To help students see all species as important parts of God's creation.** To introduce and complement the cognitive presentation of this truth, use the "Under One Sky" song, with the signs on p. 89 as a way of deepening the truth of its lyrics. The song "All God's Critters Got a Place in the Choir" (on Susan Stark's RAINBOW PEOPLE tape, see p. 12) is another playful expression of this truth.

3. **To help students form a personal relationship with the earth.** This unit does not pretend to be a comprehensive program in earth education. Rather, it takes the principles of earth education and offers a few ways of achieving these principles. The activities are organized primarily around 12 steps in a process of deepening a student's understanding, enjoyment, kinship with and care for the earth — becoming a "true friend" of the earth. Its ultimate goal is to be part of the process of deepening our sense of oneness with the universe and its Creator, as Black Elk so beautifully expresses it above. While you may not have time to focus on all of the first seven steps that promote appreciation for the earth, the more you can, the more likely this goal will be achieved. One teacher combined activities from each of the 12 steps over a period of 7 class sessions, culminating in a closing circle in which the students shared their individual action decisions (Step #11). The student's I LOVE THE EARTH book is an excellent place to record their experience of these steps.

4. **To help students root their relationship with the earth in a Biblical, prayerful context.** For younger students, acting out some of the biblical passages might add interest and understanding; e.g., creating or acting out rainbows with God's promise in Genesis 9:8-16. The "Rainbow People" chant and reflection in the article in the pocket would fit well here also. The Dr. Seuss story THE LORAX could also enliven the biblical reflection.

5. **To help express their relationship with the earth in action.** Each of the 12 steps, especially Step #11, and the examples of Ferguson Middle School and Bunny Pan y Paz offer a wide assortment of individual and group action possibilities. Time should be provided for the group to consider whether to take group action, perhaps even form some kind of on-going group like the K.I.N.D. Club (National Association for Humane and Environmental Education, 67 Salem Rd., E. Haddam, CT 06423).

C. Especially Helpful Resources

1. For teachers

   a. For teachers who want to use a more comprehensive program on earth education, we strongly suggest using the most age-appropriate one from the many developed by the Institute for Earth Education (Cedar Cove Greenville, WV 24945). They seem to be the most developed of earth education programs in North America and their values, objectives, and methodology closely match our own. For elementary schools, the most appropriate are`EARTH CARETAKERS and EARTHKEEPERS, 1-day and 2-3 day experiences to help middle grade youth live in harmony with the earth.

   b. COME IN PLANET EARTH is a creative 1990 curriculum from the Grace Contrino Abrams Peace Education Foundation (3550 Biscayne Blvd, Miami, FL 33137;305-576-5075) built around a 28-minute video showing beautiful scenes of the earth from space while the song "Come in Planet Earth" is sung in 7 languages, linking interdependence with the earth with human interdependence. The 61-page curriculum includes attractive student worksheets and a beautiful poster of the earth and is designed to get students (grades 5-9) to take responsibility for the earth as "crew members" on "spaceship earth"; expensive ($70) but good.

   c. The Sierra Club (730 Polk St., San Francisco, CA 94109; 415-776-2211) has many teacher and students resources, including books, pamphlets, AVs, posters and maps, and a free quarterly teacher newsletter entitled SIERRA ECOLOGY. Request their catalog. Their GREEN GUIDES teachers book describes over 470 free or inexpensive aids on 67 environmental topics; $6 from Sierra Club Environmental Education Committee, P.O. Box 557953, Miami, FL 33255.

   d. The ELEMENTARY ACTIVITY GUIDE from Project WILD (P.O. Box 18060, Boulder, CO 80308-8060; 303-444-2390; 1986; 280 pp.) is an interdisciplinary, supplementary environmental and conservation education program emphasizing wildlife. Its 80 lessons stress awareness and appreciation of wildlife habitats and values, basic ecological principles, cultural influences (ads, music, etc.), and what young people can do. Project WILD teacher workshops are available in all 50 US states and provide free copies of their ELEMENTARY and SECONDARY ACTIVITIES GUIDES.

   e. ECOL-0-KIDS (3146 Shadow Lane, Topeka, KS 66604, 913-232-4747) is the largest selection of "earth-friendly" gifts, books, T-shirt, and educational items for kids in the world. Write for their free catalog.

   f. John Elkington, Julia Hailes, and Joel Makower, THE GREEN CONSUMER (New York: Penguin Books, 1990, 342 pp) is a treasure. Part I offers a vision and factual statement on the environment and how our everyday purchases can make a difference. Part II is a comprehensive guide to what products to buy and not buy, including brand names and addresses. Part III is an action guide on environmental issues, plus a comprehensive bibliography of books and organizations.

2. For children.

   a. P3 (Planet Three), the Earth-Based Magazine for kids (P.O. Box 52, Montgomery, VT 05470; 1 year, 5 issues, $12), combines a very attractive format with lots of information and action possibilities for all grades.

   b. BROTHER EAGLE, SISTER SKY (Dial Books, 375 Hudson St., New York, NY 10014; 1991; $14.95 hard cover) combines much of the famous letter of Chief Seattle on loving the earth, with gorgeous paintings by Susan Jeffers. It is a real treasure to read with your students.

   c. 50 SIMPLE THINGS KIDS CAN DO TO SAVE THE EARTH (from th Earth Works Group,1400 Shattuck Ave., #25, Berkeley, CA 94709; 415-841-5866), is excellent for both information and action.

   d. Roma Dehr and Ronald M. Bazar, GOOD PLANETS ARE HARD TO FIND! (Earth Beat Press, P.O. Box 33852, Station D, Vancouver, B.C. Canada V6J 4L6; 604-736-6931; 1989; 42 pp; $7) is a colorful information-action guide for middle grade students, with possibilities for each letter in the English alphabet and an extensive list of environmental groups.

   e. TEENAGE MUTANT NINJA TURTLES ABC'S FOR A BETTER PLANET (New York: Random House, 1991; $2.25 paperback) gives environmental and dietary information and action for each letter of the English alphabet. It so threatened some groups that they waged a campaign to have it withdrawn. Use the book and send letters of support to Random House at 201 E. 50th St., New York, NY 10022.

BIBLICAL REFLECTION

A. Jewish-Christian scripture

1. God's wonderful creation is good and is a revelation of God's richness — Genesis I: 31; Isaiah 6:3; Psalm 104:24,31; Psalm 148: 3, 9-13.
2. The land is God's — Leviticus 25:23; Psalm 24:1
3. Humans are stewards, caretakers, "keepers" of the earth — Genesis 2: 15; Psalm 8: 6
4. God passionately cares about the earth — Psalm 65: 9-13; Genesis 9: 8-16
5. All of God's creation, now disturbed by human sin, will one day be restored — Hosea 4:1-3; Hosea 2: 18-19; Romans 8: 21-22; Isaiah 65: 17-25; Revelation 21:5
6. This restoration will include abundant fruitful land, a blending of environments, and is meant for all humans, for all life — Deuteronomy 6:3, 8:7-10; Isaiah 32: 15-20; 55:12, 65:17-25; 2 Corinthians 9:8; Exodus 23: 10-11; Leviticus 25: 23-28).

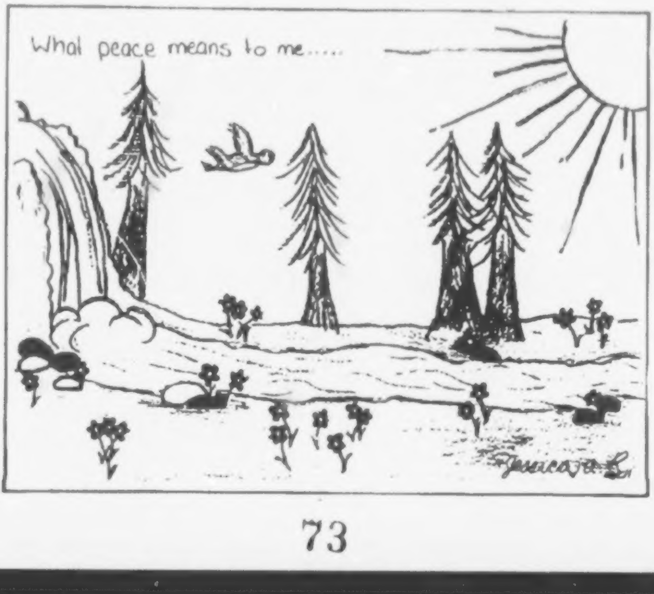
B. Reflection based on Dr. Seuss story THE LORAX

1. Feelings and responses
   - a. What words might describe the feelings you had as you read or heard this story?
   - b. Did you feel any sympathy for the Once-ler? Why or why not?
2. From Seuss to Scripture
   - a. Here are two sections from the story. What Biblical passages might speak to them?

     — "I went right on biggering... selling more Thneeds,
     and I biggered my money, which everyone needs."

     — "Unless someone like you cares a whole awful lot,
     nothing is going to get better. It's not."
   - b. How do these passages (read Psalm 24:1 and Leviticus 25:23) relate to the story?
3. From Seuss' world to ours
   - a. What are the "Thneeds" that we are persuaded everyone needs?
   - b. Is this story about ecological crises? About advertising? About greed? About the workings of the economic system? All of the above?
   - c. What is the "Truffula seed" that has been entrusted to your care? How do you respond to the passage "Unless someone like you cares..."?

(Notes: from Charline Watts, "The Gospel According to Dr. Seuss". The book version of THE LORAX is available from Random House. A video version can be purchased from ECOL-O-KIDS ($12.00) or rented free from Church World Service.)


What peace means to me.....

BASIC THEMES

A. The 12-step process friendship with the earth

1. See the faces of the earth

Friendship often begins with seeing the face of the other. The wonderful thing about the earth is that it has so many faces, each one a unique revelation of the beauty of her Creator. And there are so many ways to see these faces.

a. Make sure you and your students spend time outdoors seeing these faces in silence. Sunrise and sunset are two of the most special moments for seeing the face of the sun. Encourage the use of photography. We tend to see more when we have a camera with us. And the pictures we take provide us with the faces of the earth we personally love. As a second-best alternative, collect postcards, pictures from calendars, National Geographic and other magazines, and a variety of other sources that mean something special. Use these pictures as part of an "I LOVE THE EARTH BOOK" .

b. For middle grade students, COME IN PLANET EARTH (see Resources above), presents a view of the earth as a whole, with attractive music.

c. Have students draw or paint some of their favorite faces of the earth and use these as part of a collage, banner, quilt, or blanket. For an "earth blanket", you might use a blue sheet to represent the sky, with a large yellow sun sewn in the middle, with rays coming out. Students could draw with permanent magic markers earth scenes around the sheet. The blanket could be used as a special table cloth for picnics and/or a wall hanging in the classroom or school hall.

d. Pictures of the earth from space — the "fragile blue marble" — provide a special perspective on the earth, allowing us to see it as a whole, without political boundaries, in all its vulnerability. This picture is available in a variety of forms — as a 2-inch "earth seal" (from EarthSeals, P.O. Box 8000, Berkeley, CA 94707), as a 2' x 3' poster (from the World Federalists, UN Office, 777 United Nations Plaza, New York, NY 10017), and as an "Earth Flag" (from Earth Flag Co., P.O. Box 108, Middleville, NJ 07855).

e. Globes are another way to see the earth. Especially attractive is the 16-inch inflatable globe without political boundaries (from EarthSource, P.O. Box 4226, Bellingham, WA 98227; 1-800-PLANET 3).

2. Learn her names and stories

a. Learn about specific species of animals and plants, perhaps each student researching a different species. Botanical gardens, arboretums, and zoos are excellent places to do "live research". Focusing especially on some of the thousands of endangered species can have good action consequences as well. Each species is a unique revelation of God's infinite richness. To lose a species is to lose an image or voice of God.

b. Videos like GORILLAS IN THE MIST (about Dian Fossey's relationship with some African gorillas) bring the animal kingdom much closer to our lives and can inspire people of all ages to learn more and act more responsibly.

c. Particularly captivating are the more than 40 books of stories of common wild animals by Ernest Thompson Seton, a North American nature writer and artist at the turn of the century who based his stories and paintings on the countless hours he spent patiently observing the natural world. Steve Van Matre refers to true silent nature listening as "Seton-Watching"

d. Running Press (125 S. 22nd St., Philadelphia, PA 19103) has an excellent series including Derek Fell, A KID'S FIRST BOOK OF GARDENING (1989; 96 pp; paper $12.95) that includes seeds and planter and short descriptions of different plants; Scott Weidensaul, A KID'S FIRST BOOK OF BIRD-WATCHING (1990; 64 pp; cloth $14.95) that includes a birdsong audio-cassette and full-page descriptions of 50 birds; and George Glenn, THE ANT RANCHER'S HANDBOOK (1990; 94 pp; $12.95) that includes a plastic ant farm and lots of information about bugs.

3. Communicate with the earth

a. Listen in silence ("Seton-Watching") to the sounds around you — the birds, the wind, a creek or waterfall, the trees, dogs or other animals, and human sounds. Anything that makes us more attentive in nature deepens our relationship.

b. A fun way to simulate an earth sound and help students become more attuned to nature's voices is to make a rainstorm. Gather the group in a circle and, as leader, rotate around the circle, motioning to each section of the circle to do each of the following actions and to continue to do so until the leader completes the rotation and indicates a new action:

— rub hands together (gentle rainfall)

— snap fingers (little heavier rainfall)

— slap thighs (even heavier)

— stomp feet (heavier yet)

74

   c. Listen to some "earth music". There are many tapes available that present earth sounds, including EARTH LIGHT by Larkin and Friends and some of Paul Winter's music, especially EARTH: VOICES OF A PLANET. His EARTH MASS (a 1982 2-record album from Living Music) includes wolf, whale and loon sounds in a joyous celebration of the earth in the form of the Roman Catholic Mass. Other elementary teachers have recommended AUTUMN by George Winston, THE HARVEST by Tom Howard, HEARTSOUNDS by David Lanz, REFLECTIONS OF IVORY by Lari Goss and Cheryl Rogers.

4. **Apologize to the earth**

   Part of our communication needs to be words of apology for our ingratitude, our carelessness, our harming of the earth.

   a. This is another good place to read or show the story of THE LORAX.

   b. Have students make a list of ways they have personally hurt the earth in some way and perhaps share these aloud with the whole group. One simple way for younger students would be to have each write one short apology on a strip of paper, collect them in a container and have each student pick one out and read it. You might do the same with regard to how our society as a whole has hurt the earth.

   c. Then have them individually and/or as a group identify ways in which they can "make up" to the earth for some of their carelessness, ingratitude or harm.

   d. Invite them to choose at least one action they can each do and to express this decision to the earth in some way. They could go outside and touch some part of the earth with their hands as they say their apology and commitment or they could also place their hands on some kind of cloth or inflatable earth ball (see below).

5. **Touch the earth**

   In addition to the healing touches of apology, the earth can be touched and hugged in a variety of ways. Hugging especially seems to deepen friendship.

   a. Nature walks or experiences should include time for touching the earth with our hands — sifting soil, gently touching the petal of a flower, putting our hands (or whole body) in a cool stream, pool or lake, rubbing the bark of a tree. Hugging a tree goes a step further. The Institute for Earth Education has a collection of "EarthWalk" activities around two one-hour model walks, in a card and binder format.

   b. Gardening puts our hands in nurturing contact with the earth.

   c. Earth balls provide a way of hugging the earth even indoors. While the many forms of inflatable earth balls can be used here, more huggable are the "Hug a Planet" stuffed cotton earth balls that come in three sizes — 8", 16" and 36" in diameter, from XTC Products Inc., 247 Rockingstone Ave., Larchmont, NY 10538; 914-833-0200.

   d. We can feel the earth with more than our hands. As Kahlil Gibran wrote in THE PROPHET, "And forget not that the earth delights to feel your bare feet and the winds long to play with your hair." Savoring the wind in our face can be a moment of communion with the earth. Walking barefoot on grass can be a wonderful sensation. Native peoples have always relished sitting on the earth.

6. **Eat with the earth**

   Fellowship and friendship always involves eating together.

   a. Class or group picnics with the earth are an obvious possibility. Our "earth blankets" are a natural for such gatherings on and with the earth.

   b. A more intimate variation is a "personal picnic", alone with the earth. For food, each party brings part of the meal. The earth could supply some fruit and/or vegetables. We could supply something homemade like bread. One simple combination for an "earth banquet" is an orange and some round bread like a bagel. The bread has special religious symbolism for many, with the circle a symbol of our oneness with the whole human family and the whole of creation. Cool water, one of earth's most abundant gifts but currently in danger, could be the drink, as a welcome alternative to soft drinks.

c. Another aspect of eating with the earth is eating more in harmony with the earth, that is, developing a diet that respects the limited resources of the earth and the health needs of our own person. For many, this will mean less meat, certainly less junk food, less heavily processed and/or heavily packaged foods, and probably fewer meals at fast food restaurants. Books for teachers include John Robbins, DIET FOR A NEW AMERICA (EarthSave,706 Frederick St., Santa Cruz, CA 95062; 408-423-4069; see excerpts in the manual for Grades 7-12). For young children, there are a number of good ones, including:

- — A FABLE FOR VEGETARIAN CHILDREN: THE STORY OF THOR (from Earth Beat Press, 44 pp; see above, p. 68) is a light, non-moralistic story of a child relating to animals and collecting vegetarian food for his family; with illustrations that can be colored.
- — ME AND MY VEGGIES, the tongue-in-cheek true confessions of a young vegetable hater; $12.95 from Peace Works, Inc. (see p. 48)
- — Lois Ehlert, EATING THE ALPHABET: FRUITS & VEGETABLES FROM A TO Z; great for young children; $13.95 from Peace Works, Inc.

7. **Sing and dance with the earth**

Communication that turns words into songs and dances promotes friendship with the earth more than words alone.

a. Teach your students at least the refrain and first verse of "Under One Sky" (p. 89), as a way of their expressing the need for the human species to embrace all species, all forms of creation. Our "we" must become inclusive of all creation, not just the human species or family. After singing the song, discuss what it means to say "we're animals", "we're flowers", "we're birds in flight"

b. For elementary students of all grades, Red Grammer's TEACHING PEACE cassette tape has a fun earth song called "Hooray for the World". It can be performed as well as sung, perhaps with students using earth balls in a pom-pom fashion and marching around the room or outside as in a parade. They could also make up their own cheers or chants or even songs for the earth.

c. "Hug the Earth" from the PEACE IS THE WORLD SMILING cassette (see p. 12) captures many of the steps in this process of becoming friends with the earth, as the lyrics by Lorraine Bayes and Dennis Westphall reveal:

Walkin' along feelin' free
Feelin' the earth here with me and
I love her, She loves me
I hug the earth, the earth hugs me
She's our friend, we'd like to be together — forever.

The earth is a garden, it's a beautiful place
For all living creatures, for all the human race
Helping Mother Earth we can peacefully roam
We all deserve a place that we can call our home.

Food is a treasure from the soil and the sea
Clean, fresh air from the plants and the trees
The warmth of the sun giving life each day
Turns water into rain, it's nature's way.

And I would like to thank you Mother Earth
I like to see you dressed in green and blue
I want to be by you."

d. Another beautiful collection of 20 songs celebrating the earth is Sarah Pirtle's TWO HANDS HOLD THE EARTH (order from her at 54 Thayer Rd., Greenfield, MA 01301; $8.50).

e. Native peoples throughout our world have always danced close to the earth. A visit by a Native American to your class or school could include teaching the children a dance. Often at Native American pow-wows, non-Native people are invited to join in some of the dancing.

8. **Praise the earth and her Creator**

Compliments, words of love, poems and hymns all deepen a relationship. When it comes to friendship with the earth, there are all kinds of possibilities.

a. Byrd Baylor, I'M IN CHARGE OF CELEBRATIONS (Charles Scribner's Sons, 1986; cloth $13.95), is a children's story of a desert dweller who celebrates a triple rainbow, a chance encounter with a coyote, and other wonders of the wilderness. Children could follow his example and create their own celebrations.

b. Many of the Psalms in the Jewish scriptures are hymns of praise to the Creator for and through the beauty of creation. Especially appropriate are Psalms 8, 65, 104, 136, 145,147, and 148; also 19:1, 33:5, 66:1, 95:3-5. Pray these often.

c. Create our own Psalms. For instance, have students do their own version of Psalm 148.

9. **Make an explicit commitment to the relationship**

In order to grow, any friendship needs to be made explicit, involve some kind of commitment, and extend over a period of time. Part of living out this friendship involves spending time together in silence. With regard to the earth, there are a number of possibilities.

a. As an expression of our commitment to care for the earth, you might use "The World Pledge" (see p. 14) and have students reflect on its meaning and how they might carry out the pledge. This would be especially appropriate to use in conjunction with an "earth flag".

b. Write an initial letter of friendship to the earth, in which you might address several topics — what I like best about you, earth, including some of my favorite places to visit you ; my sorrow for having taken you for granted, for my carelessness and the ways I have hurt you; how I plan to be more grateful and careful in the future and enjoy your company more.

c. This letter might be followed by additional letters, perhaps included in each person's I LOVE THE EARTH BOOK.

10. **Exchange gifts with the Earth**

The earth has given us so many incredible gifts, most of which we take for granted. We can become more grateful recipients of the earth's gifts, collect them, display them in our homes, classrooms, places of worship, and workplaces, and use them as gifts for others. These include simple things like pinecones, flowers. And we can give the Earth back some in return. These include:

a. Planting flowers, especially in places that have been neglected (e.g., a backyard weed patch). Perhaps the class as a whole could plant some flowers, a bush or a tree on some part of the school or church/synagogue grounds.

b. Planting a tree. Encouraging the use of live Christmas trees which can be planted after the holidays is one possibility.

c. The "Trees for Life" (1103 N. Jefferson, Wichita, KS 67203; 316-263-7294) program offers elementary schools several possibilities: "Project Trees for Life" provides planting cartons and seeds for each student, plus a teacher's workbook to help students understand hunger, the need for trees, and how to plant their own trees. Students are also encouraged to raise funds to help plant trees around the world. Since its founding in 1983, "Trees for Life" has planted over 10 million trees around the world, with a goal of 100 million by the year 2000.

d. For a national effort to plant 100 million trees in US urban areas, contact Global Releaf (1516 P St. NW, Washington, DC 20005).

e. To support tree planting in other parts of the world, also contact Children of the Green Earth (307 N. 48th, Seattle, WA 98103; 206-781-0852) about their tree planting partnerships.

Child Forester program in Guatemala

This special example of such a global tree-planting effort links care for the earth with care and solidarity with the poor. Begun by Bernie Survil, a priest friend in rural Guatemala, the project links Guatemalan children earning their education at parish schools by tending a grove of trees they plant on their small family plots, with North American children, families, classes providing the funds. $5/year finances a mini-grove of 6 trees, for small children; $10/year finances a standard grove of 12 trees; and $20/year a super-grove of 24 trees, for older children. For further information or to join the project, contact the Child Forester Educational Fund, c/o Thomas Merton Center, 5125 Penn Ave., Pittsburgh, PA 15224; 412-361-3022

f. "The Man Who Planted Trees" is a 30-minute film about Elzeard Bouffier, a delightful and inspirational story for people of all ages. His story is available in written form entitled "The Man Who Planted Hope and Grew Happiness" by Jean Giono, in SHARING THE JOY OF NATURE, pp. 142-153.

g. Cleaning up litter. Especially along routes that we particularly enjoy (e.g., one's daily walk), we can show our gratitude for that beauty by keeping it clean. Carrying a plastic grocery bag along our walk, perhaps weekly, gives us the means to keep the area clean. Perhaps as a whole class activity, you could distribute such bags and have students spend 30 minutes on a "search and rescue mission" to save the earth by collecting all the trash they can in a certain area. You could have them sort through their "collections" and separate out what can be recycled and then take that portion to the appropriate recycling center(s).

11. **Protect the earth; stand in defense of creation**

A true friendship demands that we protect our friend when she is threatened. Certainly the earth is being threatened today as never before. Possibilities for action are almost endless.

a. A fun introduction to speaking and standing for the earth is THE LORAX, a story by Dr. Seuss in both book and video form (see above, p. 69), in which the Lorax decides to speak for the trees and then other species of life being destroyed by "progress".

b. Consider all the actions described in "Gwen Kluegel and the Ferguson Middle School K.I.N.D. Club" below, asking students to identify which ones they think they could do individually or as a group.

c. Be sure to include some more political and corporate actions like consumer boycotts. For instance, many young people were part of the successful 1989 boycott of Burger King because of their importing of beef raised on former rain forest land in Central America. . For a regular update on consumer boycotts relating to environmental issues (and many other peace and justice issues), see the semi-annual NATIONAL BOYCOTT NEWS (6506 28th Ave NE, Seattle, WA 98115) and Co-op America's quarterly magazine (2100 M Street NW, Washington, DC 20063) with an 8-page boycott update insert.

d. To combat the extinction of species, you might contact either the World Wildlife Fund (1250 24th St. NW, Washington, DC 20037) or the Nature Conservancy (1815 N. Lynn St, Arlington, VA 22209).

e. To join an international campaign to protect the rain forests, contact the Rainforest Action Network (300 Broadway, #28, San Francisco, CA 94133). One children's campaign focuses on preserving part of the Monteverde Cloud Forest in Costa Rica as a Children's International Rainforest. North American participation is being coordinated by Sharom Kinsman, c/o Children's Rainforest, P.O. Box 936, Lewiston, ME 04240.

f. Schools can use recycled paper and paper products and encourage others to do so too. One source is Earth Care Paper Company (P.O. Box 14140, Madison, WI 53714; 608-256-5522).

g. Then have the students make individual decisions about their next steps in protecting the earth. Be sure to keep them realistic, perhaps limiting them to one next step and a plan about how they will carry out that step. Encourage them to keep their list in a place where they see it regularly, in addition to perhaps adding a copy of it to their I LOVE THE EARTH BOOK. When they feel comfortable with their first next step, encourage them to take a second next step.

h. Decide as a group on some kind of group action, again limiting the group perhaps to one action or forming several committees or groups, each of which will commit itself to one action or project. Provide time for planning, doing, evaluating, celebrating and following up on the project.

12. **Share the earth with others**

True friendship is not exclusive. The more we love the earth, the more we will want to share her with others, especially people we care about. We will want them to get to know our friend the earth as well. We will also want to see that the resources of the earth, especially the land, is shared much more equitably. There are several ways of doing both of these.

a. Make an I LOVE THE EARTH BOOK in which you put your favorite pictures of the earth, your letters to the earth, your poetry about the earth, excerpts from the writings of others who love the earth, symbols or mementos of actions you have done on behalf of the earth or special places on the earth you have visited. And share this book with others.

b. Invite your students to discuss all of this with their families, to see if they can get their whole family involved. This could extend to friends, neighborhood, community groups (e.g., Scouts, sport teams), and church or synagogue. At a minimum, it would be very helpful for each student to have at least one other student with whom they are sharing this concern, so that they don't feel like they are out there all alone.

c. Get some media coverage for these concerns and actions, at least in a school paper, newsletter, or bulletin. Broader media coverage extends the impact of the actions, inviting others in the community to become more concerned and active, as well as affirming your students for what they are doing.

d. Even the photography has the possibility for broader exposure — putting together some kind of exhibit that can be displayed throughout the school or even the broader community.

e. T-shirts, bumper stickers, buttons worn on our clothes, posters and banners for the school or church or synagogue are all ways of "going public" on behalf of the earth. Students can design their own versions of any of these as well as purchase existing ones. Sources include Northern Sun Merchandising, 2916 E. Lake St., Minneapolis, MN 55406; 612-729-2001; and the National Wildlife Federation, 1412 16th St., NW, Washington, DC 20036.

f. Letters to the editor of newspapers, as well as to our political representatives, make our concerns more public and invite others to action.

g. Give the gifts of the Earth as presents and telling the story of the artisan; e.g., giving baskets of pinecones and telling about the pine tree who made them and the place where this pine tree lives, especially if it is a special place you visited.

B. Experiential options, especially for younger children

1. Create space

A small corner of the classroom, by a window, with a table and some bulletin board space can give you the space necessary for continued activities. Be as creative as possible in designing such space. Perhaps the children can help.

2. Use the seasons

An obvious process for nurturing caring for this fragile planet and all living creatures is to use God's order, the seasons.

a. Fall options

— Hatching butterflies. The complete life-cycle of the caterpillar to butterfly takes 20 days. When the butterflies are freed, they will stay in an area for 2 to 3 days. What a marvelous experience it is to search for them each day, before they set out into the world to begin the cycle again. What an opportunity to reflect on metamorphysis, becoming, as part of God's creation. Contact Insect Lore Products (P.O. Box 1535, Shafter, CA 93263) for a kit with butterfly larvae.

— Planting potatoes. The complete cycle from potato-eye to harvest is about 8 weeks. Cut a potato into about 6 pieces, an eye on each piece. Plant the potato eyes 6" deep in good soil. Cover, water, and put in a dark place. The potatoes will be very small, but the children should be able to dig up potatoes in 6 to 8 weeks, perhaps right before Thanksgiving. Be sure to purchase potatoes with eyes from a farmers market, if possible, because they are more likely not to have used chemicals that harm the reproductive process.

— Catch a few toads. Build them a home in a small aquarium, with a screen top. Toads are easy to handle and lots of fun. They only feed on living, moving bugs, offering children an on-going experience of catching bugs to feed their toads. Crickets and roly-polies are the best. Children can create their own living world in the aquarium, adding plants, spiders, earth worms, etc. Release the toads pre-winter, in time for them to hibernate.

b. Fall or spring

— Collect and plant seeds — acorns, apples, etc. Plant them in clay pots or an old aquarium. Overplant for successful growth. Use good soil, sand and rock layers for drainage. Provide sunlight and watering. Label with Popsicle sticks. Each child can care for their own seedling, to be taken home for replanting — to become their own tree. Another full life-cycle.

— "Save a Worm Day", perhaps as part of a study of endangered species. After a heavy rain when the earth worms are trapped on the sidewalks and in gutters, the children could don their raincoats and boots, if necessary, and scoop up the worms and throw them in the soil. You might do some research on the earth's need for these strange creatures.

c. Some winter options

— Create small natural habitats for animals to care for in the classroom: desert, plains, jungle and forest. Many children still believe animals come from the zoo! Low-care, hearty animals include hermit crabs, gerbils or hamsters, mice, snakes, guinea pigs. Gerbils and hamsters allow the children to observe a full life-cycle — breeding, birth, nursing, weaning, and then the process begins again. Pet stores will buy your babies after they are weaned. Many zoos will give a class a new baby guinea pig. The children can plan a field trip to pick up their new charge — such ownership! Children could also take turns taking the pet home on weekends and holidays. Caring for any creature, no matter what, brings out an instinctive caring dimension in all children.

d. Some full year options

— A year in the life of a tree. Let the class choose a tree in the school yard or area and take a picture of the class and their tree each month. In the classroom, chart the observations.

SOME PROPHETS FOR THE EARTH

A. Gwen Kluegel, a teen who made a difference, and K.I.N.D.

1. Her story.

I was a member of KIND (Kids in Nature's Defense) in the 7th and 8th grade. I enjoyed it a lot. I learned how to defend the animals, something they cannot do for themselves because they are unable to speak or have the potential that we have. When God put the animals in this world, God told us to take care of them. So far we have not done our job. But, in our KIND club, we can say what we feel and do whatever we think of to help them.

We meet people such as the president of Southwestern Bell, as you can read in our report. We share our ideas with these people and get them to help us or vice versa. We usually stay on one subject for a couple weeks. During those weeks we write letters, make calls, and even get petitions going. One thing I did when we were working on the Killing Off of Elephants for Ivory campaign was to call different jewelry stores and ask them if they sold ivory. Then I wrote down the numbers and names of the stores. Later we wrote letters to those stores asking them not to sell ivory, and the International Wildlife Coalition used my list to write letters also.

Now that I am a 9th grader, I am planning to come back to the KIND club at Ferguson Middle School the whole four years I am in high school. KIND is an active group and I love what we do. We care if there is a species that is being poached and will be extinct soon or if our world is becoming polluted — a world of landfills full of trash that will never degrade, a world of hot desert climate because people are knocking down the rain forests by the miles. We know we can do something to help. We care about all of these disasters because we love our world and want to make it better. If the animals and plants are gone, so are we, because the plants give us oxygen and the animals give us food. So help save our land, our animals, ourselves.

2. Ferguson Middle School KIND Club Report, 1989-90

Kids in Nature's Defense (KIND) is a national organization sponsored by the National Association for Humane and Environmental Education (NAHEE), a division of the Humane Society of the U.S. The philosophy of our FMS KIND Club is to learn and teach respect for all life and to work toward positive changes in our world. Our goals are to educate ourselves and then others about environmental issues at the local, national and international level. 1989-1990 was a very successful year for our Club.

a. School and area clean-up. We started at the local level cleaning up litter around our school. Then we arranged with the Parks Department to clean up the lake in the city park next to our school, with teachers supervising. We kept a list of all the trash we pulled from the lake and learned how some of the trash (such as plastic fishing line) can be deadly to the ducks and other wildlife in the lake. We planted a dogwood tree on our school grounds to beautify our school and to add to the number of trees on our planet.

b. School play. Ms. Van Pelt, a KIND sponsor, wrote a play depicting the problems that careless dumping of trash causes for wildlife and how KIND Club members act to help clean up the environment. We made scenery and practices our play which we plan to take to the elementary schools next year to show other children how they can help make their world a better place for wildlife and people.

c. Help wildlife. We took a field trip to Wildlife Rescue Center where we learned how wildlife are displaced and often injured by human interference in their environment. Many of the animals there are hit by cars or shot for no reason. We collected and donated materials they need such as old towels, acorns, other nuts and flannel blankets.

d. Christmas party for birds and other animals. We collected pine cones which we rolled in peanut butter and bird seed and hung in the trees around our school. At our Christmas party everyone brought dog or cat food which was donated to the Open Door Animal Sanctuary, so homeless dogs and cats could have an enjoyable Christmas.

e. "Fur-Free Friday". As part of a national demonstration to educate the public about the extreme suffering and cruelty of the animals used for fur, we were shown an excellent slide show on the suffering of animals caught in steel traps. We learned that many animals not used for fur are caught in traps, including pets and endangered species. We made posters about the cruelty involved in the making of furs and put them up around our school. We obtained anti-fur flyers from PETA (People for the Ethical Treatment of Animals) and put them on every locker in our school. Many members also distributed these flyers in their neighborhood. Gwen Kluegel heard that the radio station Y-98 was giving away fur coats as a promotion. We sent letters explaining why we were offended by the fur coat giveaway, enclosed some literature about animals used for fur and offered alternatives to the fur coats. Y-98 sent a personal letter to each KIND member, with a bag of M&Ms attached, explaining that since they had already advertised the fur coat giveaway on the radio, they were legally bound to follow through, but they would reconsider for the next year.

f. Recycling telephone books. We sent post cards to Mr. Jim Adams, president of Southwestern Bell Telephone, asking him to recycle telephone directories. Mr. Adams was so impressed with the concern of school kids that he personally visited our school and showed us many items made from recycled telephone books, including roof shingles, toilet paper, paper towels, new telephone books, etc. He asked us to help when Southwestern Bell launches "Project Re-Directory" in our area — a collection of telephone directories to be used in making these recycled products.

g. Other recycling. We participated in a series of four field trips arranged by our school district to learn about solid wastes issues. We visited Reynolds Recycling plant and saw how aluminum cans are recycled. We all collected cans for the trip, so that we bought our lunch with the money we got from recycling our cans. We interviewed people in our school to learn how much paper we use and found out that all that paper could be recycled. We started a school-wide recycling program of all paper — notebook, xerox, construction paper, etc. We are working on making this a district-wide project and ultimately buying recycled paper to use in all the schools in our district.

h. Help dolphins. We learned about the plight of the dolphins killed and maimed in the nets used for catching tuna. We wrote letters to Congress supporting passage of the tuna labeling laws. Soon after, several companies announced their decision to stop "netting on dolphins."

i. Help elephants. We watched "Ivory Wars" and learned about how the African elephants are on the verge of extinction because of the poaching for their tasks. Mrs. Rain, a KIND sponsor, prepared an elephant fact sheet so we could talk to other people about the elephant situation. Gwen Kluegel called many stores in the area to ask if they were selling ivory. Then we wrote to them, asking them not to sell ivory and enclosed information from the Humane Society about the elephant problem. We wrote to Steinway & Sons thanking them for making all their piano keys out of plastic instead of ivory. We made posters about the elephants and put them up around school We set up an information table by the cafeteria, operated during lunch hours by KIND members, providing information about the elephants and obtaining several hundred signatures on petitions to President Bush asking that the US grant the African elephant full legal protection under the Endangered Species Act.

Most of all we learned that by becoming informed and then acting in a polite, respectful way, that adults would listen to us and take us seriously. At the end of the year, we knew that we had definitely made the world a better place through our actions and commitment.

3. **Some questions:**

   a. Which of their activities have you already done as an individual or as a class, at least a little? Which would you like to do or do more of?

   b. Why do you think they were so successful in their activities?

   c. Would you like to have a K.I.N.D. Club at your school? Why or why not? Who are the people at your school and in your community who could help you start one?

B. Bunny Pan-y-Paz

If you remember from the unit on "Solidarity with the Poor", Bunny Pan-y-Paz grew up in Nicaragua, met Betty Bumpers in the Soviet Union, and came to the United States at her invitation. Betty gave a soft "earth ball" to hold in her paws and that was the beginning of Bunny's special friendship with the earth. Her favorite song in English became "She's Got the Whole World in Her Paws", which she began teaching to students in the schools she visited with Francis the Clown.

She also teaches kids some of the "peace magic" she learned from Francis:

1. Her first "magic trick" was the "magic bag" she uses whenever she walks. She uses it for the litter she finds along her routes. Whenever it gets too smelly to put back in her pocket, she gets a new one. While these plastic bags from the grocery stores are not the best for the environment, at least she puts them to a good use and they do wad up into a tiny ball to carry in her pocket.

2. She shows kids how to appreciate God's magic every day. Her favorite times are sunrise and sunset, when she can enjoy the beauty of God's creation. She talks about these as God's best two "performances" each day and doesn't want God to "play to an empty house".

3. She has a special chant and song that she teaches kids: "See the earth with love in your eyes; touch the earth with love in your hands; walk the earth with love in your feet; then you will be earth's friends." The refrain for the song is a famous statement from Chief Seattle: "The earth does not belong to us; we belong to the earth." (see p. 89)

A Methodology for Educating for Peace & Justice

I. Basic Concept

Educating for peace and justice or "peace education" is both a "what" and a "how". It involves methodology and lifestyle as well as content. In order to communicate effectively the values and skills necessary for the building of peace, these values and skills must experienced in the process. Peace, then, is not simply a concept to be taught, but a reality to be lived.

"Peace" is understood here in all its positive senses, incorporating all the values involved in the Hebrew concept of Shalom and the Christian understanding of reconciliation. Thus, peace is much more than the absence of violence or war. First, it involves developing alternatives to violence as a means of resolving human conflicts. It is working for reconciliation or Shalom (or Salaam, its Muslim equivalent) at all levels of human life — interpersonal reconciliation; reconciliation between peoples of different races, religions, nations, etc.; and reconciliation with the earth itself. All these levels of reconciliation can be found in the image of the "rainbow people" that serves as the central image in this volume (see pp. 85–88)

Peace is also the realization of justice. Working for peace is working for the kinds of relationships among persons and groups, and for the kinds of institutions (political, economic, social, educational) that promote the well-being or development of all persons. Such well-being includes basic human necessities, dignity, participation or self-determination, and solidarity and service with their fellow human beings, with all species, and with the earth itself.

The phrase that has been introduced by the World Council of Christian Churches for their agenda for the 1990s is "Justice, Peace, and the Integrity of Creation", a more complete understanding of "Shalom" than most Christian Churches had embraced before this decade. We will use both sets of expression in this volume to indicate the breadth of the challenge before us.

II. Methodology: Awareness to Concern to Action

The overall goal in this challenge can be expressed in a way that reveals the basic methodological components of peace education — from awareness to concern to action. Peace education promotes a process of conscientious decision-making on crucial social issues and thus seeks informed, compassionate and courageous agents of change. In a religious context, such persons are co-creators with God, instruments of God's Shalom for the world. We are responding to God's call and to God's love for us by sharing that love with others. Because of the threatening aspects of these issues for most people, youth and adults, alike, promoting this process of awareness, concern and action requires us as peace educators to be pastoral as well as prophetic. Finally, in order for learners to experience the values and skills involved in peace education, they need to see them modelled in our classrooms and lives. Lets examine each of these methodological components in detail.

A. Awareness (cognitive goals)

There are a number of values, concepts, or sets of skills that students need to become more aware of:

1. Their own giftedness

This two-fold awareness is probably the most important building block of peace education. First, it means promoting a sense of self-esteem. Without a positive self-concept or self-image, no one takes a stand, "goes public", works for change. Thus, in Gandhi's schools in India, there is 30 minutes every day of public performance (dance, song, poetry, etc.) as a way of encouraging students to stand up in front of others, to overcome their self-consciousness and become public persons. Secondly, the more we become aware of our giftedness — that who we are and what we have in talents and possessions are really gifts from God assisted by the efforts of thousands of others and not something we went out and earned/created all by ourselves, as the "rugged individualists" would have us believe — the more willing we are likely to be in sharing these talents and goods with others and in giving our lives for others in working for social change.

2. Data on the issues themselves: some facts and causes

The various issue units in this volume and the other volumes in this series can all be used to increase the cognitive content of your program/course. But because much of a student's understanding of an issue will happen as a result of working on the "concern" and "action" components in the process, it is important not to spend too much time on "content" or attempt to cover too many different issues. Better to focus on a limited number of issues and help students see connections between the ones they do study and some of those that they don't. If they get "turned on" to one issue because they gave it enough time, then they will be more motivated to go into others on their own or in future courses.

3. **Vision and connections**

   People without vision are generally without hope. They don't get involved. Vision helps us see the whole picture and how our little bit fits in. By giving significance to these little acts, a vision increases the likelihood of persistent action. And vision helps us see the connections among issues, increasing our understanding of these issues as well as the likelihood of more effective action. The vision underlying this volume is articulated in the "We Are a Rainbow People" essay, pp. 85–88. Please read it carefully.

4. **The human consequences involved**

   What policy-makers as well as ordinary citizens often do not see or consider are the human consequences of their decisions. "It's OK, Dad, they only kill the enemy," was a 9-year old's response to a question from his father when he described an airborne ranger film he was shown in class by a military recruiter. An awareness that it is people who are killed in war, not some impersonal "the enemy", needs to be fostered at an early age. Stories like SADAKO AND THE THOUSAND CRANES in the unit on "Turning Enemies and Strangers into Friends" are quite helpful in this process. For young students as well as others, conscientious decision-making demands that we become aware of the effects of our decisions on others (people, species, and the environment). Awareness of the victims of policy decisions is also a part of generating "concern". Further, discovering the connections between these issues/policies and our own lives, especially if we are victimized in some way, has a way of stimulating our learning and increasing our willingness and opportunities to respond.

5. **Critical thinking skills to counter manipulation, propaganda**

   Peace education helps us to become more critically aware of societal or cultural values that might conflict with religious values and to develop critical thinking skills in general. An awareness of the manipulation of our wants and needs by advertising, for instance, is urgent for children of all ages. Further, to be conscientious decision-makers, students need to be encouraged to begin to think for themselves, to see and evaluate alternative positions on various issues, to formulate their own positions and articulate more and more clearly the basic reasons for their positions. Students are regularly asked to evaluate statements in this volume, especially the "Vision" statements.

6. **Teachings from our faith traditions**

   Awareness of social issues for people of faith needs to be placed in the context of that faith — in the context of their Scriptures and the other teachings of their Church or faith tradition. Understanding the "Word of God", basic moral principles, and the application of these principles to social issue enables us to better understand and respond to these issues. Several of the units in this volume have sections on "Biblical Reflection". Four units incorporate Charline Watts' analysis of a Dr. Seuss story, with questions leading children to see Biblical teachings more clearly. Other units quote from various religious documents. While these are not the most exciting reading for most students, they do need to be aware that their church or faith tradition is taking a stand on these issues. Much more of this is presented in the RELIGIOUS DIMENSIONS: Grades 7-12 volume of this series.

7. **Conflict resolution skills**

   Perhaps the most important set of skills for peacemaking are those involved in nonviolent conflict resolution. These are presented in the unit on "Interpersonal Peacemaking" and can be applied to the other levels of conflict examined in the unit on "Turning Enemies into Friends"

B. Concern (affective goals)

Perhaps the most constant task facing peace educators is nurturing an inner sense of solidarity or concern, which is the link between awareness and action. Peace education requires attitudinal change or conversion, not just information or shallowly rooted action. Thus, as Gandhi and other moral educators have realized, the heart as well as the head must be educated. The total person must be engaged in the learning process. We find music and craft activities ("What the hands do, the heart learns") quite helpful in this process, as are the animal characters and stories. In terms of the conversion process, we find that at least four elements are involved, which peace educators need to consider for their own lives as well as for their students. It is upon these four components that each unit in this volume and series is built.

1. Experiencing Shalom as a call and gift from God

The more that the call to work for justice, peace and the integrity of creation is seen as a call from God, the more likely a person is to respond. Fostering a personal relationship with God, especially through prayer and reflection on the Hebrew prophets and the Christian scriptures, is essential. Knowing that God walks with us as we try to follow their call makes us more willing to say "yes" (see Jeremiah 1).

Thus, this volume begins with a unit on "Dreams and Vision" in which the vision of the Hebrew prophets and Jesus, whose words we are challenged to apply to ourselves and our own time. Each subsequent unit begins with selections from the Jewish and Christian scriptures. We encourage you to share some of these passages with your students, formally consider them as a group in class or make them part of class prayer on the theme, and then encourage your students to pray and reflect on them on their own (middle grade students might use a journal). The more you model a prayerful relationship with God in class or in conjunction with any action or service projects, the more likely it is that at least some of your students will become more prayerful on their own.

More formal worship experiences should be incorporated in some way into these classes, perhaps at the beginning or at least the conclusion of the program/course. The liturgical year for both Christians and Jews is rich with seasons and feast days that celebrate justice, peace and the integrity of creation. For Christians, the liturgical year embodies the life and mission of Jesus. To make his social mission explicit through the liturgical year promotes the conversion process. Advent and Christmas speak to us of the coming of Jesus in simplicity, to serve and not to be served, as the "Prince of Peace". Lent marks the call to repentance for social sin as well as personal sin, the call to respond to Jesus as he suffers today, as his passion is relived in the victims of violence and injustice. For Jewish liturgical celebrations that integrate these themes, Sukkot (in the fall), Hanukkah (December) and Passover (spring) are rich in possibilities.

2. Being touched by prophets and other risk-takers

People working hard for justice, peace, and the integrity of creation provide us with both inspiration and imagination. The witness of people who are giving themselves generously, often at some risk, can help young and old overcome our fears of being questioned, laughed at, ignored, or worse. The witness of people whose motivation is not financial gain and who find challenge and joy in working for others offers an important counter-model to the materialism all around us. Such people demonstrate the truth of God's Word: that it is in giving our life away that we find life. The activities of these prophets — especially if we have a chance to ask them questions, listen to their stories, etc. — can also give all of us ideas about what we can do.

In addition to the prophet Isaiah in the unit on "Dreams and Vision", each of the three issue units — "Reconciliation: Enemies into Friends", "Solidarity with the Poor", and "Becoming Friends with the Earth" — have pages on specific prophetic individuals called "prophets for peace", "prophets for the poor", and "prophets for the earth". While most of these individuals are relatively famous adults, some are young people themselves whose lives will hopefully touch and inspire your students. You might duplicate some of these pages for your students and integrate them into your study of those issues as suggested in the "Introductions" to each unit. Bridge Building Icons (P.O. Box 1048, Burlington, VT 05402; 802-864-8346) has beautiful cards and plaques of many of these contemporary prophets in the form of icons.

3. Being touched by the victims of violence and injustice

For people who are not victims of violence or injustice, such exposure has similar benefits, especially in terms of inspiration. Statistics about hungry people or the victims of racism often do not touch our hearts and move us to action. However, the experience of a hungry person often does. There is an urgency about injustice that we do not experience generally unless we encounter the victims of that injustice. This is also true of the earth as a victim of human violence.

Further, encountering the victims of injustice, especially in their struggle against that injustice, can break down another counter-productive attitude. Most non-poor and non-victims think of the poor as needy and deficient. The economically poor are not seen as gifted nor as often capable of helping themselves. Experience can dispel this stereotype. Meeting the victims of injustice in their giftedness can open us to learn from them. And we have much to learn from them about injustice, about action for justice, and about the meaning of our faith.

Each of the three issue units tells stories of the victims of violence and injustice and identifies resources that can provide additional stories. But as the unit on "Solidarity with the Poor" stresses, there is no substitute for getting to know and becoming friends with individuals who have been victimized.

4. Being supported in community

Working for justice, peace and the integrity of creation often involves some risk. The support of others helps us overcome our fears. Working with others increases the effectiveness of our social action and provides both accountability and challenge. It is easier to excuse ourselves when no one else is around. Finally, working with others often provides the necessary ingredient of enjoyment. Young people especially need to enjoy social involvement if they are to integrate it into their own lives. Having peers along makes a real difference in many cases. For these reasons, we have strongly encouraged the use of small groups in teaching all the units and especially in any service projects. And the processing of these experiences is essential, not just individual reflection and journaling, but group sharing as well.

In conclusion, the more we lift up the lives and needs of others in prayer, the more we experience an inner sense of solidarity with them. Further, a too comfortable lifestyle can remove us from all understanding of the economically poor. The more we challenge such a lifestyle and the more we seek ways of directly relating with at least one victim of injustice, the more we experience this inner sense of solidarity. And it is this growing inner sense of solidarity that makes us want to care and risk. Without it, neither we nor our students will ever get from awareness to action.

C. Action (behavioral goals)

Genuine concern expresses itself in action. As Gandhi taught, "what the hands do, the heart learns." If the whole person participates in doing, then the person is likely be moved or converted. This is why manual labor was so important for Gandhi. If you work the soil with your hands, for instance, you are more likely to become a lover of the earth. Conscientious decision-making implies courageous action in implementing our decisions. This action component of peace education is broadly defined. No one type of action is recommended for everyone. Individuals are at many different points, and what is appropriate for one person is not necessarily appropriate for others. Thus, there is a wide range of action possibilities suggested in each unit, especially in the various 12-step processes in the issue units. They include direct service as well as social change possibilities, spiritual as well political actions, local as well as global, home and school applications as well as community and world. Further, the "Friendship Booklets" (see p.5) are designed to promote both the action and the reflection components of your program/course.

D. Modelled in Our Classrooms and Lives

1. Promote mutual decision-making, cooperative learning.

Students learn best when the process is consistent with the content and when the content is fleshed out in the lives of their teachers. The process of teaching peace and justice must be peaceful and just. If peace means cooperation and nonviolence; if justice includes dignity, self-determination or participation, and interdependence; then we need to use a mutual or cooperative model of education. A process whereby both the teacher's desires and the students' desires are incorporated into decisions needs to be established. Mutual decision-making, using the insights and skills gained in nonviolent conflict resolution, can extend to what is to be learned, to how the student's performance is evaluated, to discipline, and to decisions about time and space in the classroom. Class meetings (see p. 26) are an excellent mechanism for doing much of this. The development of cooperative rather than competitive ways of learning, relating, and playing is a giant step toward the realization and experience of peace in a school. The special process on "Helping Children to Become Peacemakers" (pp. 15–18) is based on this value and offers a wonderful way of implementing it on a regular basis.

2. **Start with the students as persons.**

   Learning their names and interests is essential from the start. Getting them to tell some of their own experiences with these issues may be appropriate. Relating to them in terms of their life outside your class is important — expressing an interest in their activities, problems, etc.

3. **Build a sense of community and joy. (See p. 4, "C")**

4. **Take the students where they are.**

   You need to tell them that it is OK to disagree with you, with one another, with any of the positions you expose them to. It is important that they have opportunities to begin to express their own convictions and the reasons behind them. This could be done at the beginning of the course and/or of each issue you treat, as well as at the end of the course/issue, to see if there is some development in their positions and values.

5. **Acknowledge your own "brokenness".**

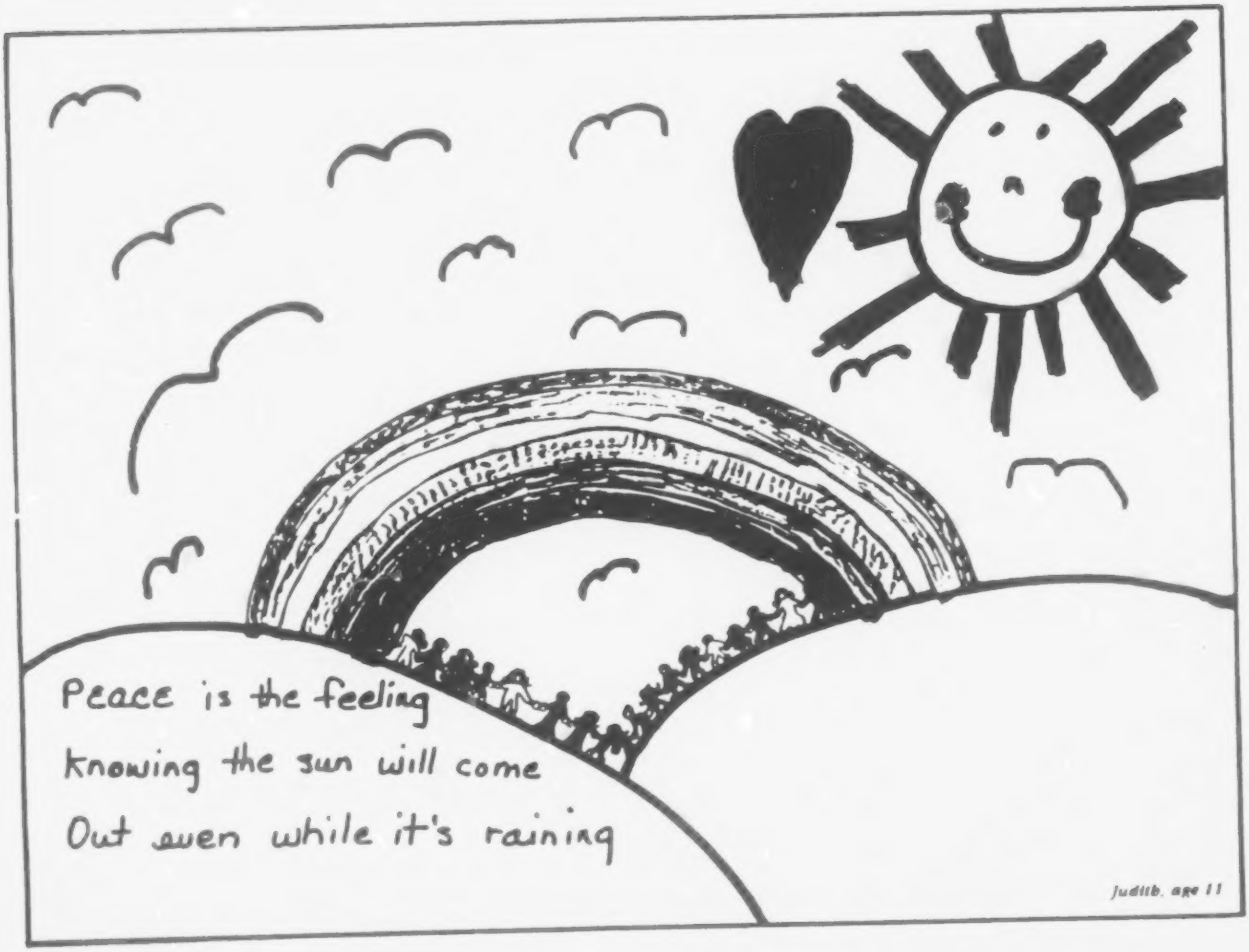
   It is crucial that students see you as a whole person, with values and hope, a willingness to act, but with fears and other weaknesses as well. The more honest we can be about these fears, the more helpful we can sometimes be in getting students to face their own fears. While we should share our involvements and successes with students, we should not be implying that we are "there" and have no further to go on our journey. THE STORY OF JUMPING MOUSE, p. 11, has wonderful possibilities to communicating this reality.

6. **Acknowledge our awareness of the obstacles in their lives.**

   The better we know our students and are honest about the obstacles in our own lives, the more likely we are to be understanding of their gropings in this area and help them accept their shortcomings as we work on their strengths at the same time. This balance of high expectations and self-acceptance is sometimes tricky.

7. **Be a facilitator as well as a prophet.**

   There are times when you need to take positions on issues and be explicit with your students about where you stand and what you are doing. But sometimes it can be more effective in leading them to formulate their own positions and values if you play the role of facilitator and have the "prophetic content" on an issue come from outside sources — speakers, articles, audio-visuals. If students have some difficulty with these sources, they don't have to attack you personally. You can stand aside, as it were, and help them wrestle with the issues, withholding your own feelings and opinions at least for a while.



Peace is the feeling
knowing the sun will come
Out even while it's raining

Judith, age 11

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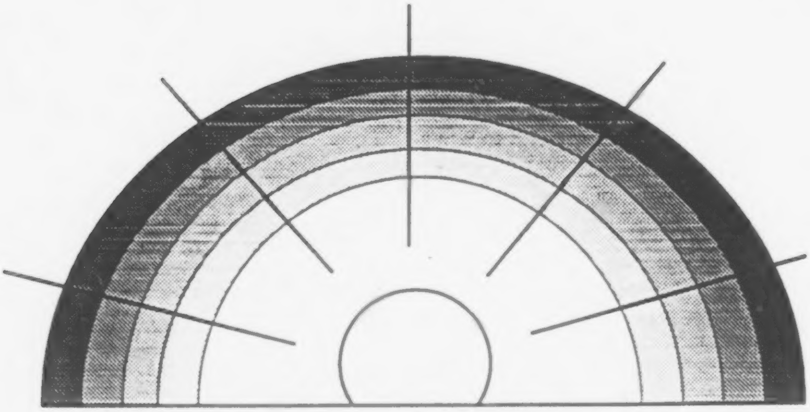


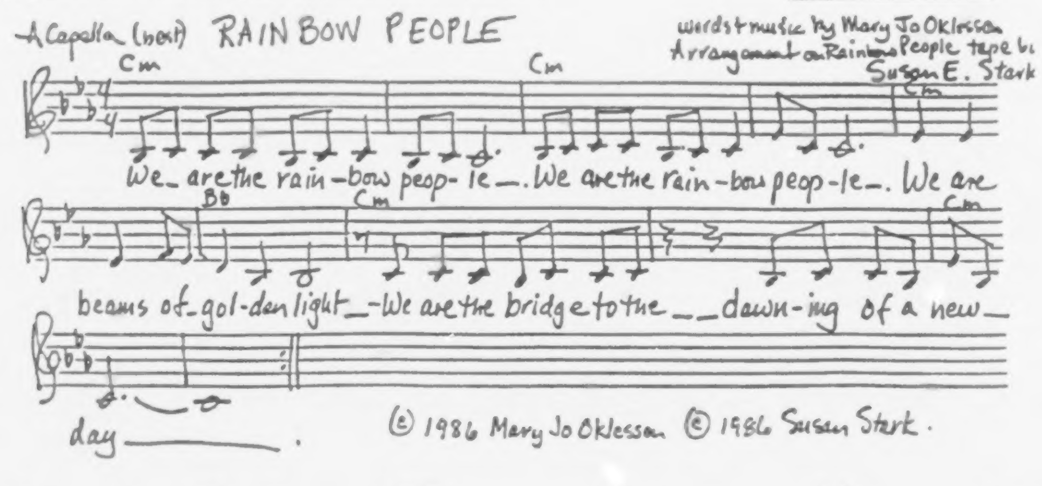
We are the rainbow people, We are the rainbow people;
We are beams of golden light; We are the bridge to the dawning of a new day.

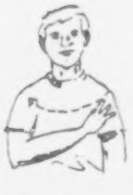
WE ARE A RAINBOW PEOPLE

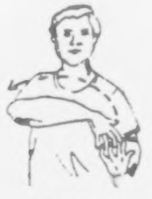
by Jim McGinnis

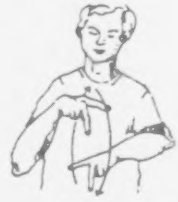
Over the years I have learned the importance of finding words, symbols and mantras to capture and express my vision, so that vision will burn more deeply inside me and radiate itself more brightly outside. Our visions need imaginative and affective, not just intellectual, articulation. Not long ago I was given a wonderful tape of family music entitled RAINBOW PEOPLE by Susan Stark. The title comes from one of the songs, actually a Native American chant created by Mary Jo Oklesson and arranged by Susan. This chant has become my most recent symbol and mantra. The chant is illustrated above by Nanette Ford.

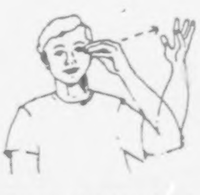
Singing it with both voice and signs, it should look and sound like this:

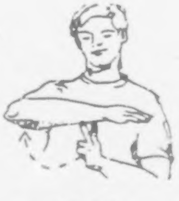

A Capella (next) RAINBOW PEOPLE
words + music by Mary Jo Oklesson
Arrangement on Rainbow People tape by Susan E. Stark
Cm
Cm
Cm
We_ are the rain-bow peop-le_. We are the rain-bow peop-le_. We are
Bb
Cm
Cm
beams of_gol-den light_-We are the bridge to the __dawn-ing of a new_
day_____.
© 1986 Mary Jo Oklesson © 1986 Susan Stark.

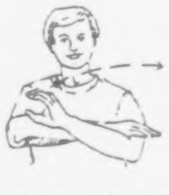

We are...


...Rainbow...


...People...


...Beams of Golden Light...


...Bridges...


...Dawning of a New Day...

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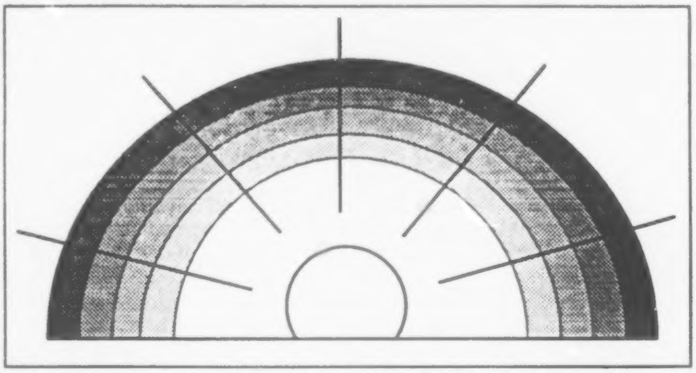
I find in this chant, especially when I sing it with both my voice and hands, a powerful reminder of what I think it means to be a peacemaker at this moment of history. I share it because I see it as a reminder to all people of faith and others working for peace, justice, and the integrity of creation of what we are all called to be and do. I also see it as a strong counter-image to President Bush's vision of a new world order that might be imaginatively characterized as "Rambo-ism". (More on this "Rainbow-ism vs. Rambo-ism" contrast later.)

I see in the symbol of the rainbow at least five elements for the lives of rainbow people: diversity/inclusivity, political involvement, painfulness, playfulness, and prayerfulness. The first thing we notice about a rainbow is its diversity yet harmony of colors. This diversity of rainbow colors reflects the diversity of God's rainbow people. Our "we" or sense of "family" should then embrace the whole spectrum of peoples — every race, cultural group, religion, nation; peoples of all ages, genders, sexual orientations, and economic classes. What makes us a rainbow and not a mere collection of colors is the harmony among the diversity. Not that we are anywhere near achieving that harmony, but we are in process. Every attempt to cooperate across our diversities is making us more and more a rainbow people. In the words of the chant, rainbow people are "bridges to the dawning of a new day" of inclusivity and harmony. Where there are barriers, rainbow people build bridges.



In terms of some specific examples, some rainbow people learn to communicate in different languages, idioms and styles, so that cultural, linguistic and other differences can be bridged. Rainbow people listen carefully, so that they can interpret and mediate. Some rainbow people have the opportunity to travel and study to become "familiar" (knowledgeable, comfortable, and careful) with a variety of peoples, cultures, and histories. More specifically, rainbow people provide hospitality — for neighbors, maybe even for homeless strangers or foreign visitors. They bring neighbors together, keep a protective eye out for kids, and have available hearts and ears. They reach out to others who are different, to bridge differences of age, neighborhood or economic class. Rainbow people are often able to take advantage of different cultural celebrations to broaden themselves and extend their bridge-making capability. Other rainbow people pray and draw inspiration from a variety of faith traditions, so that they can bridge religious differences that have often led to war. Two quite helpful sources for such diversity of inspiration and prayer are PEACEMAKING: DAY BY DAY and EARTH PRAYERS (1).

Secondly, rainbow people find political expression for their rainbow vision. Whether they formally belong to Jesse Jackson's "Rainbow Coalition" or not, they certainly work to unite all the peoples represented in that coalition and work on behalf of the human rights and human needs agenda of these peoples. In the process of this action, rainbow people pay a price, but they realize that "bridges" do get walked on. There is no rainbow without a preceding storm; no resurrection without suffering and death. The lives of rainbow people are painful. If our growing inclusivity has any depth, if we are truly listening to others, we will begin to groan with their pain. Only when we feel that pain deeply can we give effective prophetic voice to that pain. The prophet Jeremiah groaned with the pain of his people. Part of the political/prophetic action of rainbow people is to make the pain of oppressed peoples and of the earth be heard. And perhaps the more we feel this pain, are drenched by this rain, the more we can experience the gift of the rainbow. We have a lot to learn about rainbows from oppressed peoples in our own country as well as around the world. They help us understand that if we accept this prophetic responsibility, we can expect nothing less than what the prophets who have gone before us experienced when they stood with the outcasts and challenged the narrow attitudes and selfish practices and institutions of their time — suffering, death and resurrection.

A note of caution, though, in building a rainbow. Too quickly harmonizing the different colors can extinguish the less powerful bands of color. Each band must first achieve some measure of fullness (independence, power) before harmonizing with other bands (interdependence). The first movement in becoming a rainbow people, then, is from dependence to independence, and then on to interdependence. Thus, rainbow people encourage the empowerment of oppressed (made dependent or not fully free) others — women struggling against patriarchal attitudes, norms, and institutions that keep them (and men, too) from expanding to full maturity; people of color struggling against similar attitudes, norms, and institutions in white-dominated societies; the poor against the privileged; children, people with disabilities, and the elderly in societies dominated by "productive" and perfectionist standards; lesbians and gays against heterosexual hate or disdain. All of this involves political action. But rainbow people are much more than just political.

Rainbow people are also recognized by their spirit of playfulness and prayerfulness. In the face of grim political and economic realities and the painful lives of so many peoples, rainbow people refuse to succumb to bitterness, joyless activism, or violence born of frustration or despair. Rainbow people try to live the alternative communities they are struggling to promote politically. Their "no" or resistance to dependence and death is balanced and inspired by their "yes" or affirmation of liberty and life. Rainbow people affirm life in the midst of death by their joyful embrace of the simple gifts around them. They enjoy creation and try to live in harmony with the earth. They take time for relationships. They make surprises for others and thus make ordinary days a little extraordinary. Rainbow people smile and sing a lot and are even known to dance, even if or especially if others around them are glum. In the words of Brian Swimme from his marvelous book for rainbow people entitled THE UNIVERSE IS A GREEN DRAGON:

> "Whatever you deeply feel demands to be given form and released. Profound joy insists upon song and dance... Learn to sing, learn to see your life and work as a song by the universe. Dance! See your most ordinary activities as the dance of the galaxies and all living beings... Plunge into the work of living as 'surprise become aware of itself.'" (2)

In short, rainbow people are infectious with their dazzling array of colors. They not only sing; they are themselves songs. This is beautifully expressed in an ancient Russian folk song and dance. The words and dance steps are like this, with the dancers beginning by holding hands in a circle:

"If all people lived their lives (4 steps to the right)
as if they were a song for bringing out the light, (4 steps to the left)
they'd provide the music for the stars (2 steps in and 2 steps out)
to be dancing circles in the night."
(drop hands, turn full circle, clap twice)

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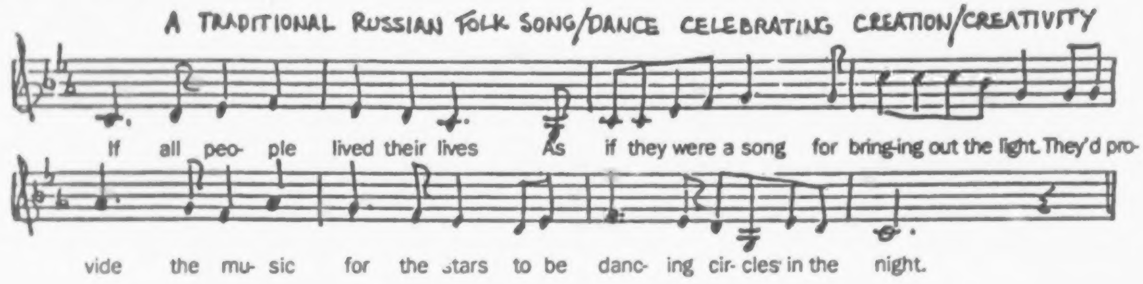
Musically, it looks like this:


A TRADITIONAL RUSSIAN FOLK SONG/DANCE CELEBRATING CREATION/CREATIVITY
If all peo- ple lived their lives As if they were a song for bring-ing out the light. They'd pro-
vide the mu- sic for the stars to be danc- ing cir- cles in the night.

This musical celebration of our cosmic connectedness — the magnetism of our lives could really turn on the stars — challenges us to live each day to its fullest. As "beams of golden light", in the words of the chant, rainbow people bring out the light in others. We are not the light itself, but beams of that golden light. Rainbow people draw their energy and light from the sun and the Spirit, the source of all light. They are often prayerfully present at those special moments of sunlight each day — sunrise and sunset. They occasionally find themselves doing what Byrd Baylor suggests in her magnificent hymn of morning praise:

> "The way to start a day is this — go outside and face the east and greet the sun with some kind of blessing or chant or song that you made yourself and keep for early morning. A morning needs to be sung to. A new day needs to be honored. People have always known that. Didn't they chant at dawn in the sun temples of Peru?... Didn't the pharaohs of Egypt say the only sound at dawn should be the sound of songs that please the morning sun? They knew what songs to sing. People always seemed to know...
>
> "Some people say there is a new sun every day, that it begins its life at dawn and lives for one day only. They say you have to welcome it. You have to make the sun happy. You have to make a good day for it. You have to make a good world for it to live its one-day life in. And the way to start, they say, is just be looking east at dawn. When they look east tomorrow, you can too. Your song will be an offering — and you'll be one more person in one more place at one more time in the world saying hello to the sun, letting it know you are there... That's the way to start a day." (3)

When rainbow people drink deep of the sun and the Spirit at the beginning of their day, they have a way of enlightening those around them. In the words of a beautiful Irish blessing:

> "May the blessing of light be on you, light without and light within. May the blessed sunshine shine on you and warm your heart till it glows like a great peat fire, so that strangers may come and warm themselves at it, and also a friend. And may the light shine out of the two eyes of you, like a candle set in the two windows of a house, bidding the wanderer come in out of the storm..."

To be such centers of light and warmth, rainbow people clearly need to be prayerful and hopeful. Rainbows appear in the midst of rain and darkness. They are a surprising contrast to the darkness or gloom around them. In the face of so much darkness in our society and world — the increasing violence, economic and ecological deterioration, a growing sense of hopelessness — it is very difficult to be truly hopeful, to see the positive signs of God's reign of Shalom. Some days it's almost impossible to feel like a rainbow, especially when we become aware of our own dark sides. We're not always beams of golden light. It's a tough decision to be a rainbow of hope. Prayerfulness and self-forgiveness are essential. As prayerful people, rainbow people take time each day to abide in God — to be still, listening, attuned to the presence and voice of God in Scripture, in other people, in the events of their day and in the silence of their own hearts. In this way they are able to detect the signs of God's reign around them and maintain hope in and effort toward the ultimate realization of God's promise of Shalom, no matter how stormy and dark it gets. Prayerful places nurture this spirit of prayerfulness, daily places where we live as well as special places in creation to nurture a sense of communion with God and God's rainbow creation.

From prayerful centers the colors of the rainbow radiate more brightly. This radiation is a sign and source of hope and life to counter the signs and sources of darkness and death provided by nuclear radiation. Rainbow people are signs and sources of hope. Their lives preach the message of the rainbow, that special symbol chosen by God to remind the world of God's promise to Noah never again to let the world be destroyed by a flood:

> "Behold, I establish my covenant with you and with your seed after you, and with every living creature that is with you... neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant..." (Genesis 9:9-16).

I believe that the faithful resistance of rainbow people to nuclear and environmental destruction is a major part of how God's promise will be realized. Our actions create rainbows of hope in others, hope that ultimately life will overcome death and that our little acts of love and resistance can make a difference. As rainbow people, we are part of the dawning of God's new day, realized little by little, generation by generation. Denise Priestly, in her beautiful book on hope in the nuclear age — BRINGING FORTH IN HOPE (4) — uses the image of the woman in the Book of Revelation (chapter 12) daring to give birth to new life in the face of the dragon to inspire us to similar hope. Hope against hope, as it were. The same kind of hope that Jesus had to discover in the garden on the eve of his passion, as did the Hebrew prophets before him. By refusing to give up and by risking ourselves in the face of the dragons of our own day, we, too, are sources of hope for others, bridges to the birthing of a new day.

We have glimpses of what this "new day" will look like. The Hebrew prophets gave us a number of descriptions of God's new day, very different from the new day that President Bush projects in his vision of a new world order. Isaiah provides some of the most graphic:

> "For, behold, I create new heavens and a new earth, and the former shall not be remembered... And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more an infant of only days, nor an old man that has not filled his days... And they shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them. They shall not build and another inhabit.

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They shall not plant and another eat. For as the days of trees are, so shall the days of my people be and my people shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, says the Lord." (Isaiah 65: 17-25).

Other beautiful descriptions of God's new day from the Hebrew prophets include Isaiah 2:1-4, 11:1-9, 32:15-20; Ezekiel 34; Amos 9:13-15. Making these passages the focus of our prayerful reflection can help deepen our own hopefulness as well as sense of vision. They can also help us see more clearly the falseness of a new world order based on "Rambo-ism". Consider these contrasts and notice how "Rambo-ism" creates barriers with its vertical emphasis and relationships, while "Rainbow-ism" creates bridges with its horizontal emphasis and relationships. Rainbow values promote the "beloved community," the phrase Martin Luther King used to describe God's knigdom of Shalom, while Rambo values characterize the empires of our day, the antithesis of God's kingdom.

The values of "Rainbow-ism" are embodied in the Word of God and in the lives of the many rainbow people who have listened and responded to God through the Hebrew prophets, Jesus, Mohammed and others. The lives of Francis of Assisi, Gandhi, Martin Luther King, Dorothy Day, Oscar Romero, and others (5) nurture our own rainbows and help us become those "bridges to the dawning of a new day" that rainbow people are. And the music of Susan Stark is a compelling reminder of this wonderful vocation.

"Rainbow-ism"	"Rambo-ism"
mutuality, cooperation, negotiation	domination, competition, force
sharing, enough	amassing, more
care for the future	take it now
inclusiveness, we/ours	exclusiveness, me/mine
equality of races, genders	white male supremacy
sovereign equality of nations	"America #1"
loving one's enemies	destroying one's enemies
solidarity with the poor	exploitation of the poor
forgiveness, vulnerability	retaliation, invulnerability
freedom, trust	control, security
empower others	use others
be child-like	be a man
sing and dance	be sung and danced for
affectivity, being	rationality, having
relate and enjoy	use
persons, possibilities, quality	things, facts, quantity
commitment	escape
ethical imperatives	technological imperatives

— Footnotes —

(1) PEACEMAKING DAY BY DAY is available from Pax Christi USA, 348 E. 10th St., Erie, PA 16503; EARTH PRAYERS is published by Harper & Row.

(2) Brian Swimme, THE UNIVERSE IS A GREEN DRAGON (Bear & Co., 1984), pp. 147-8, 123.

(3) Byrd Baylor, "The Way to Start a Day" is found in Steve Van Matre, THE EARTH SPEAKS (Institute for Earth Education, Box 288, Warrenville, IL 60555); it is also available as a beautifully illustrated book for children by the same name.

(4) Denise Priestly, BRINGING FORTH IN HOPE (Mahwah, NJ: Paulist Press, 1983).

(5) Excellent books on each of these rainbow people include Murray Bodo, THE JOURNEY AND THE DREAM (Cincinnati: St. Anthony Messenger Press, 1972; on Francis); Eknath Easwaren, GANDHI THE MAN (Fellowship of Reconciliation, Box 271, Nyack, NY 10960); Martin Luther King, Jr., STRENGTH TO LOVE (New York: Pocket Books, 1968), James Forest, LOVE IS THE MEASURE (Paulist Press, 1987; on Dorothy Day); and Jon Sobrino, SJ, ARCHBISHOP ROMERO (Maryknoll, NY: Orbis Books, 1990).

For additional copies of this article (50¢ each) and/or for a copy of the audio cassette RAINBOW PEOPLE ($10, plus mailing), contact The Institute for Peace & Justice, 4144 Lindell, #122, St. Louis, MO 63108; 314-533-4445. For a fuller expression of the implications of being rainbow people, see JOURNEY INTO COMPASSION: A SPIRITUALITY FOR THE LONG HAUL, Jim McGinnis (Crossroads, 1989), also available from the Institute ($10, plus mailing).

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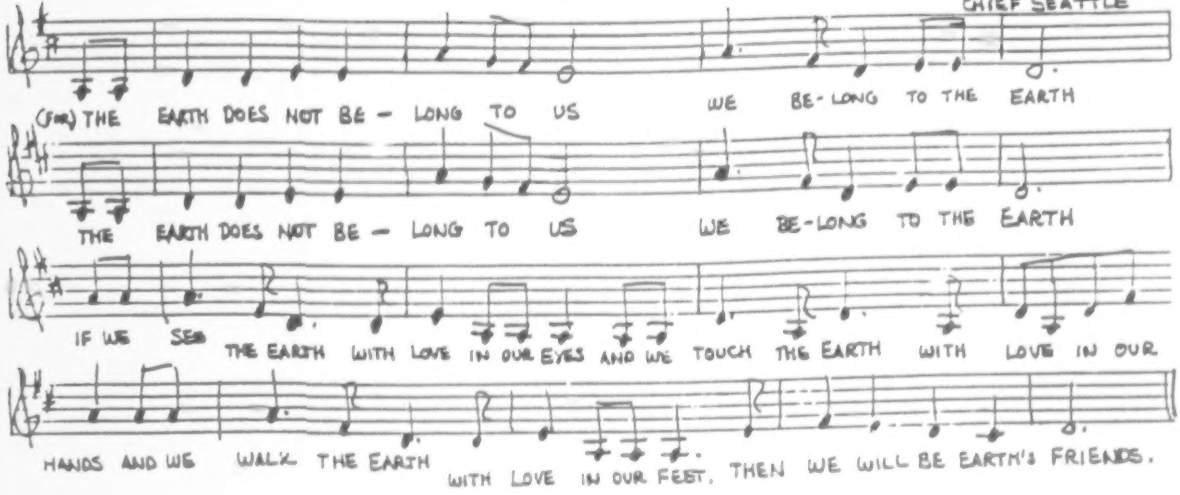
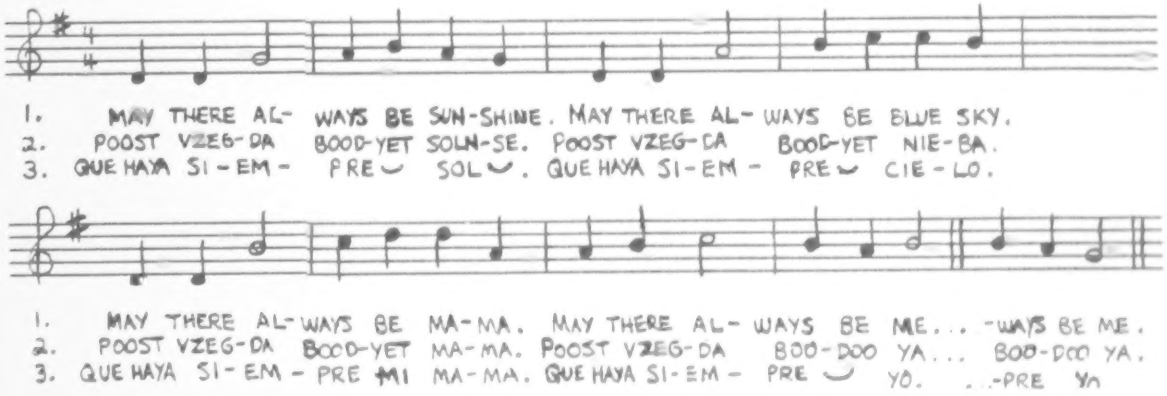
EARTH'S FRIENDS

by JIM McGINNIS
with inspiration from
CHIEF SEATTLE


(Fine) THE EARTH DOES NOT BE – LONG TO US WE BE- LONG TO THE EARTH
THE EARTH DOES NOT BE – LONG TO US WE BE-LONG TO THE EARTH
IF WE SEE THE EARTH WITH LOVE IN OUR EYES AND WE TOUCH THE EARTH WITH LOVE IN OUR
HANDS AND WE WALK THE EARTH WITH LOVE IN OUR FEET, THEN WE WILL BE EARTH'S FRIENDS.

MAY THERE ALWAYS BE SUNSHINE (EACH VERSE TWICE)


1. MAY THERE AL- WAYS BE SUN-SHINE. MAY THERE AL- WAYS BE BLUE SKY.
2. POOST VZEG-DA BOOD-YET SOLN-SE. POOST VZEG-DA BOOD-YET NIE-BA.
3. QUE HAYA SI – EM – PRE ⌣ SOL ⌣. QUE HAYA SI – EM – PRE ⌣ CIE – LO.
1. MAY THERE AL-WAYS BE MA-MA. MAY THERE AL- WAYS BE ME... -WAYS BE ME.
2. POOST VZEG-DA BOOD-YET MA-MA. POOST VZEG-DA BOO-DOO YA... BOO-DOO YA.
3. QUE HAYA SI – EM – PRE MI MA-MA. QUE HAYA SI-EM – PRE ⌣ YO. ...-PRE YO

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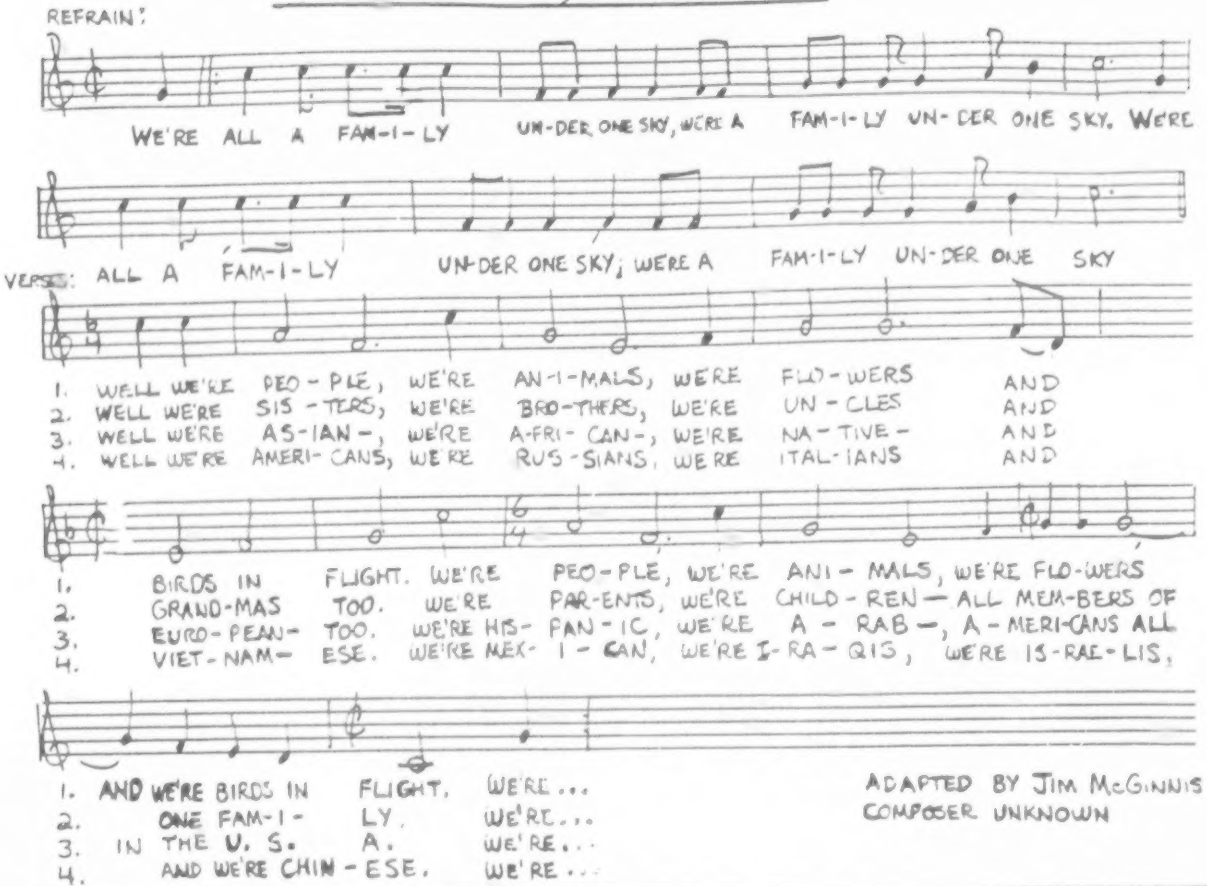
(WE'RE ALL A FAMILY) UNDER ONE SKY


REFRAIN:
WE'RE ALL A FAM-I-LY UN-DER ONE SKY, WE'RE A FAM-I-LY UN-DER ONE SKY. WE'RE
ALL A FAM-I-LY UN-DER ONE SKY; WE'RE A FAM-I-LY UN-DER ONE SKY
VERSES:
1. WELL WE'RE PEO-PLE, WE'RE AN-I-MALS, WE'RE FLO-WERS AND
2. WELL WE'RE SIS-TERS, WE'RE BRO-THERS, WE'RE UN-CLES AND
3. WELL WE'RE AS-IAN-, WE'RE A-FRI-CAN-, WE'RE NA-TIVE- AND
4. WELL WE'RE AMERI-CANS, WE'RE RUS-SIANS, WE'RE ITAL-IANS AND
1. BIRDS IN FLIGHT. WE'RE PEO-PLE, WE'RE ANI-MALS, WE'RE FLO-WERS
2. GRAND-MAS TOO. WE'RE PAR-ENTS, WE'RE CHILD-REN — ALL MEM-BERS OF
3. EURO-PEAN- TOO. WE'RE HIS-PAN-IC, WE'RE A-RAB—, A-MERI-CANS ALL
4. VIET-NAM- ESE. WE'RE MEX-I-CAN, WE'RE I-RA-QIS, WE'RE IS-RAE-LIS,
1. AND WE'RE BIRDS IN FLIGHT. WE'RE...
2. ONE FAM-I- LY. WE'RE...
3. IN THE U. S. A. WE'RE...
4. AND WE'RE CHIN-ESE. WE'RE...

ADAPTED BY JIM McGINNIS
COMPOSER UNKNOWN

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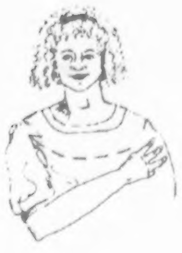
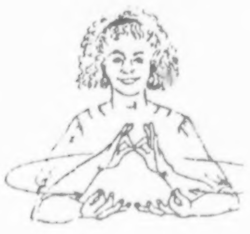
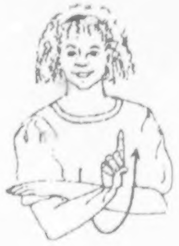
Signs for "We're All a Family Under One Sky"



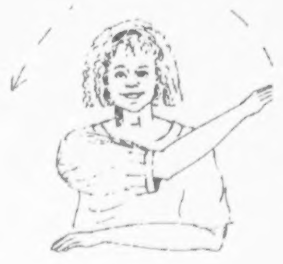
"We're all...
One hand with fingers in a "w" sweeping in front of body from shoulder to shoulder.



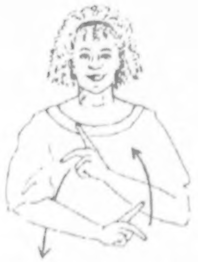
...a family...
Two "f's"at chest and come out horizontally to form a circle in front of chest.



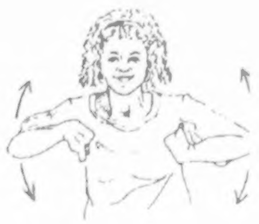
...under one...
One hand with palm flat goes under the other arm held horizontally and comes up as a "1".



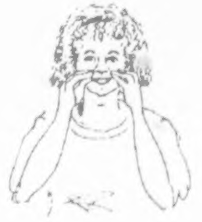
...sky...
The hand continues upward and sweeps across the "sky" above the head.



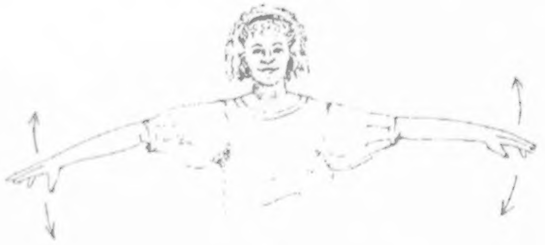
"Well, we're people...
Two "p's" rotate in a vertical circle in front of the body.



...we're animals...
Two flapping wings (chicken stereotype)



...we're flowers...
Two clusters of fingers brought to nose and held (for smelling).



...we're birds in flight...
Arms extended out and flapped in unison with the staccato phrase.

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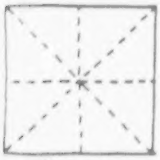
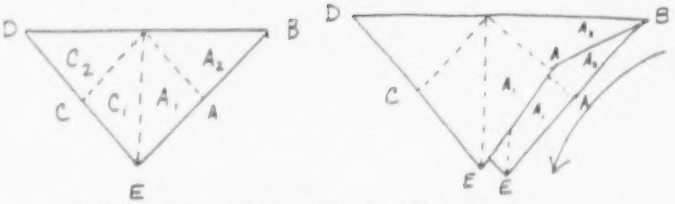
- Make each crease as exact and as firm as possible.
- Don't give up! It might take more than one try to complete a successful crane!

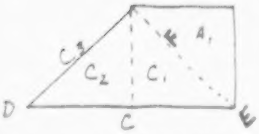
Folded Paper Crane



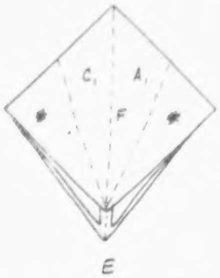
1. Use a perfectly square
piece of paper;
make 4 exact creases;
unfold after making each crease.



2. Fold on a diagonal crease. Face point E toward you.
Lift side A at point A and tuck section A2 inside section A1,
bringing point B inside and down to point E.

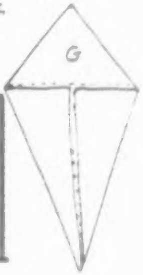


3. Repeat with side C. Lift side C at point C
and tuck section C2 inside section C1,
bringing point D inside and down to point E.
Crease C3 folds down inside vertically along
center line F of the diamond (see Figure 4).

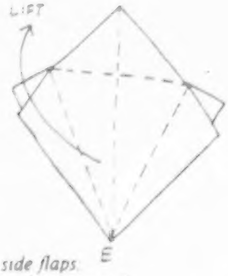


4. Keep open end of diamond (point E) facing down.
Fold top outside halves (•) of sides A1 and C1
along the dotted lines to center line F.
Turn over and repeat,
so that all points meet at open end (point E)
and you have a kite-shaped figure.

5. Fold top section G back and forth
over the front and back,
making a firm crease
along the dotted line.



from HELPING KIDS CARE,
by Camy Condon & James McGinnis,
Meyer-Stone Books, 1988; $11.25
from the Institute for Peace &
Justice, 4144 Lindell, Rm. 122,
St. Louis, MO 63108.



6. Unfold the four side flaps;
lift the top flap up from point E
to form a canoe-like figure (see Figure 7).

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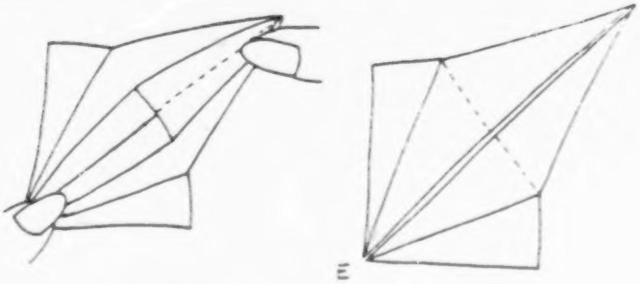
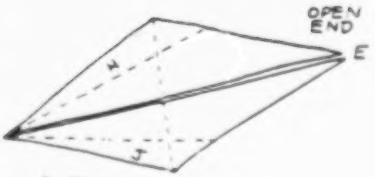
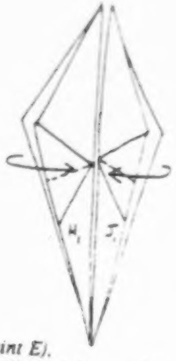


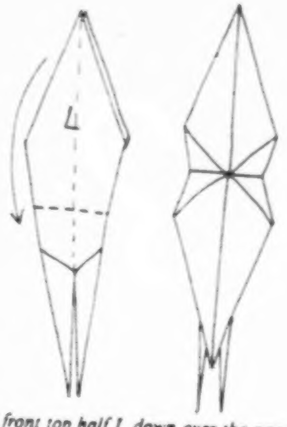
7. *Flatten down the long sides along existing creases, so that the long sides touch in the middle. Turn over and repeat, lifting again from point E.*



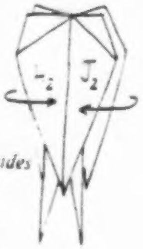
8. *Working on the sides opposite the open end (point E), fold flaps H and J to center. Turn over and repeat.*



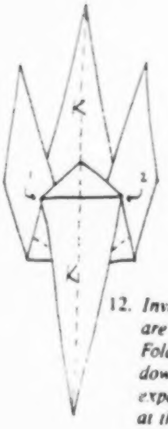
9. *Holding the figure with the open end up (point E), fold the front two halves (H_1 and J_1) together. Turn over and repeat.*



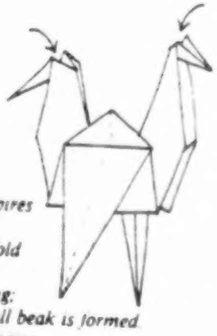
10. *Fold front top half L down over the narrow points (the crane's legs) so that the underside creases all meet at the center. Turn over and fold the other top half down to the same line.*



11. *Fold the two front sides H_2 and J_2 together and repeat with the two back sides.*



12. *Invert, so that all points are facing up. Fold upper two-thirds of wing K down to points 1 and 2, exposing a small triangle at the center of the crane. Turn around and fold down the other side in the same way.*



13. *Convert the two remaining spires into the beak and tail by inserting thumb into the fold and pulling the tip halfway down into the opening; carefully crease so that a small beak is formed. Repeat process with the final spire to form a slightly larger tail.*

14. *To make your crane stand up, turn it upside down, spread the wings about 1 inch and blow hard into the hole under the belly so that the body puffs up.*

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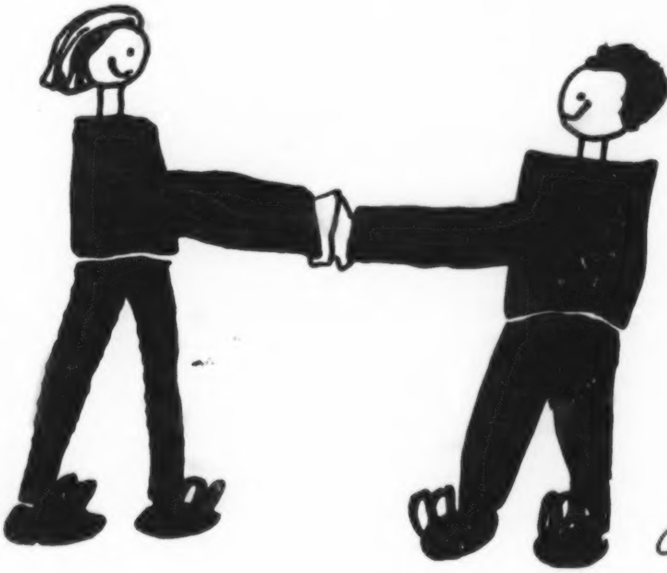
PEACE IS LOVE THAT IS
PASSED ON FROM GENERATION TO GENERATION.



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This revision by Kathleen McGinnis of the EDUCATING FOR PEACE AND JUSTICE: NATIONAL DIMENSIONS volume will be published in April of 1993 for grades 7–12. The format combines background information, classroom activities, and action suggestions, with a wide variety of student readings and handouts. Units include: Violence; Racism and Multicultrual Education; Sexism; Poverty in the US; People with Disabilities; The Elderly in US Society; The Media, Advertising, and Stewardship. Available from IPJ for $12.00.

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In this 30-minute video, Francis the Clown demonstrates to an interracial group of children the songs, with their signs, used in this manual — "We Are a Rainbow People", "We're All a Family Under One Sky", "May There Always Be Sunshine", "Earth's Friends", and several others; with a brief commentary at the end. Produced in 1993 by Credence Cassettes, it is available from IPJ for $19.95

Two Great Audio Tapes For This Manual

Rainbow People

This collection for families by Susan Stark includes familiar favorites "Inch by Inch", "The Happy Wanderer", "All God's Critters", and "'Tis a Gift to Be Simple". Her rendition of the Russian child's classic "May There Always Be Sunshine" (in English and Russian) is great, but it's the title song, "Rainbow People", a Native American chant, that most deeply touches children and adults. $10.00.

Teaching Peace

Red Grammer's music is a great hit with teachers and parents of children ages 4 to 12. The lyrics and melodies are catchy and carry important messages on affirmation and self-esteem, interpersonal cooperation and conflict resolution, appreciating racial and international differences, caring for the earth. $10.00. An optional teacher's book ($8.00) includes the lyrics and a variety of classroom activities for each song.

For Parents of These Children

Starting Out Right

By Kathleen McGinnis and Barbara Oehlberg, this 127-page book offers parents and teachers of preschool-aged children concrete strategies and a holistic vision for nurturing peacemaking attitudes, values and skills. The book is also available as part of a "new baby gift package" that includes a one-year subscription to the Parenting for Peace and Justice Network newsletter, a beautiful small poster and gift card. Book alone: $10.00 from IPJ. Gift package: $20.00

Parenting for Peace and Justice: Ten Years Later

By Kathleen and James McGinnis, the 55,000 plus best seller, has been brought into the 1990's, totally revised and up-dated. Offers viable solutions to the perennial problem: how to build family community without isolating ourselves from the world. Chapters focus on family conflict resolution, consumerism, developing healthy racial attitudes, challenging sex-role stereotypes, dealing with violence and war, family social action and prayer. $12.00 from IPJ.

For Personal Spiritual Growth

Journey Into Compassion

This book takes you on a pilgrimage toward a life in which the inner health of your soul cannot be parted from the well-being of the world. The true experience of God's love in our hearts combines inward reflection with compassionate, caring action on behalf of creation. James McGinnis weaves the spiritual wisdom of Francis of Assisi, Gandhi, and Martin Luther King together with practical applications that range from contemplative prayer and fasting to celebrating the liturgical year, to acts of peacemaking, reconciliation, and a vow of non-violence. Truly, this is a spirituality to be lived in the midst of an all too imperfect world: a spirituality for the long haul. This second edition published by Orbis Books (summer, 1993) is available for $10.95 from IPJ.

Peacemaking: Journey From Fear to Love

By Ronice E. Branding. This is a hopeful book, bridging the distance between church pronouncements on justice and peace and the lives of the people in the pews. "This book is ... a thoughtful invitation to practical steps to peace." (from Foreword by Walter Brueggemann). The section of Cycles of Brokenness includes: The Faces of Fear, Fear and Our Spiritual Malaise, The Need to be Loved and to Belong, and When Insecurity Becomes an Institution. The Section on Moving from Fear to Love includes Called to Peacemaking and Peacemaking and Our Daily Relationships. The final section, The Peacemaking Congregation, includes Attitudes for a Congregation's Peacemaking and Justice Seeking and Weaving a Completed Pattern. $9.95 from IPJ.

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